

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## THE PATRIARCHS.

A Heterodox Road to Heaven.—God gets the News.—God's Strategy.—Abraham.—The Original Story.—Points of Similarity in the Stories.—Ismael and Isaac.—God Trifles with Abraham.—Heaven Custom.—Origin of the Legend of Abraham offering Isaac.—Points of Similarity in the Two Cases.—Astronomical View.—Saturn and Abraham.—Isaac the same as Abraham.—Jacob.—His Treatment of Esau.—Cheats his Father.—Marries Two Wives.—Steals Cattle.—Wrestles with God.—Water God, and Fire God.—Jacob's Ladder.—Twelve Sons.—Miracles of the Bible, and Heathenism.—Dinah.—Moses.—Joseph in Egypt.—All things Possible with God.

BY D. W. HULL.

In this paper we shall refer more particularly (commencing with the confusion of languages) to Abraham, Isaac and Jacob, and Jacob's twelve sons, who went down into Egypt. Although the same history is repeated in each one of these individuals, it will be necessary to speak of each separately.

In the preceding chapter (Gen. xi.) we learn that the devil had found his way amongst the Lord's people since the Lord had destroyed his majesty's children, and was playing havoc with them. They had actually devised a plan to get into heaven, without being orthodox in their views of theology. If the Lord had not by chance been informed of it, heaven would soon have been crowded with outsiders. But some bigoted soul told the Almighty, "they are building a tower that will reach up to heaven, and if they do that, they will drive you out."

"Is that so," says the Almighty; why, I wonder what they won't do! I must go down and confuse them," and the poor creature was nearly frightened to death, but some one whispered, "That is one of Satan's lies."

I imagine I hear him say, "I wonder if it is not I declare, that Devil gives me more trouble than my kingdom is worth. Well, I'll go down and see if the report is true."

Finding it correct, he says: "Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained which they have imagined; go to, let us go down there, and confound their language, that they may not understand one another's speech!" (verse 6, 7).

Heaven being but a few miles above us, the Hebrew saw no difficulty in making a tower to reach up to it; hence he represents his God as trembling, and sputtering in his fright, that "if they commence this work, I can't do anything with them;" so, he comes down and confounds their language, and lo! he has made another mistake. He was only able to give his word in one language, and all his children are to-day quarrelling about what the English of that language means. There are one hundred and eighty thousand errors, they tell us, in that Bible, as now translated, and as we are told, only those can be saved who believe right; every error is as fatal as the poison of the Upas. Poor, unfortunate creature, the fates are at war with him.

## ABRAHAM.

So, the Lord finding the world so awfully wicked, concluded to choose out Abraham, and try his skill on him. He made a promise to him, of making of him a great nation, and giving to his children a great tract of country; but lo! his wife got into a little innocent love affair with Pharaoh, and as she did not know enough to tell him she was at once the wife and sister of another man, it came near resulting seriously; but it leaked out to Pharaoh somehow or other, and he returned Abraham his wife. Again it seems that this promise is going to fail. But the Lord who often went to visit with Abraham, came one very hot day, and after Abraham had washed his feet, the Lord again repeated the same promise to him. "And he said, I will certainly return unto thee, according to the time of thy life; and lo! Sarah, thy wife, shall have a son. And Sarah heard it in the tent door which was behind him."—Gen. xlii. 10.

Again we will trouble the reader with the original extract from which the story of Abraham and servant is taken. It had been promised Adigarta that he should wed Parvady, and they should have a son who might "accomplish on his tomb the funeral ceremonies which should introduce him to the abode of Brahma." After the wedding we are told:

Years slipped on with nothing to disturb the felicity of Adigarta and the beautiful Parvady; their herds were the largest and best tended; their harvests of rice, of small grains, and of saffron, were always the finest. But one thing was wanting to their happiness; Parvady, although her husband had always approached her at the favorable season, according to the law of God, had given him no child, and seemed struck with sterility. The eighth year of her sterility approached, when, according to the law, Parvady should be divorced, as not having produced a son, which was a subject of continued desolation to them both. The ladies—Adigarta took a young goat, mountain to sacrifice and went to a desert where he prayed, "Lord, separate flowing whom thou hast united!" But sobbing choked his voice, and he could say no more. As he lay with his face to the earth, groaning and imploring God, a voice which sounded from the clouds, made him tremble, and he distinctly heard these words: "Return to thy house, Adigarta, the Lord has heard thy prayer, and has had pity on thee." As he returned toward home, his wife, full of joy, ran to meet him, and as for a long time he had not seen her so joyful, he inquired the reason of her unusual satisfaction.

"During thine absence," replied Parvady, "a

man who appeared worn out with fatigue came to rest himself under the verandah of our house. I offered him the pure water, boiled rice and ghee which we give strangers. After having eaten, and when about to depart, he said to me, "Thy heart is sad and thine eyes dimmed from tears; rejoice thyself, for soon shalt thou conceive, and a son shall be born of thee, whom thou shalt name Viashagana (the reward of alms), who shall preserve to thee the love of thy husband, and be the honor of his race."—Ramatsariar Prophecies, quoted in Bib. in Ind., pp. 218, 219.

Now, let us look at the points of similarity of this and the Bible story:

1. Both Sarah and Parvady were very beautiful.

2. Both Abraham and Adigarta had the largest herds in the country.

3. Both wives were barren.

4. Both men offered sacrifices.

5. The Lord sat down to cool and rest himself in Abraham's tent door, and he sat down to rest himself on the verandah of Adigarta's house.

6. In one house, the Lord and his comrades eat a calf; in the other, he eat boiled rice and ghee; and

7. The son was promised to them both.

Do we want better evidence that it is all one and the same legend? only Moses found his in the Hindoo books.

"She was the sister of Abraham" (Gen. xx. 12). This custom must have been derived from the Egyptians.

Mrs. Child says:

"They married but one wife, and she, often, was their sister, on account of the prevailing idea that such marriages were fortunate."—Prog. Rel. Id. vi. p. 167.

Abraham already had one illegitimate child, which, with its mother, he treated in a good, orthodox style—turned them out to get as much of life as a loaf of bread and a bottle of water would afford. But by this time Isaac was born, and as he could perpetuate Abraham's name, Ishmael and his mother were not needed. Perhaps he had a scent of something not very orthodox about the lady.

Now that Abraham has driven off Ishmael and his mother, and they have, perhaps, starved to death, Abraham finds he has made a mistake; for his God needs a sacrifice, and there is no one to kill but his son Isaac, and so there will be no one to perpetuate his memory on his tomb. How horrible it must have seemed to that dear old patriarch, to kill his son and roast him for food for the Almighty (Lev. iii: 11, 16—food is the word), and eat his breast and shoulder himself (Lev. vii: 31, 34; viii: 31; Ex. xxix: 31); but he had an abundance of faith in God that some how or other it was right, else he would not have commanded it.

Abraham did not dare to tell the young men that were with him that he was going off in the woods to kill his boy, and roast and eat him, but makes them believe that he is going off to worship. The meanest acts are always done in the name of religion.

The legend professes that Isaac was very willing, but I think the boy could not help himself, as he was bound. But when Abraham raised his hand to kill the boy, the angel of the Lord arrested his attention, and showed him a ram in a thicket; and as the Lord liked mutton full as well as human flesh, he saved Isaac's life, lest when Abraham died there would be no one left to furnish him with his roast; for if Ishmael should live, which was doubtful, he would always have a poor opinion of the religion that would cause a father to turn one of his little boys out to starve to death, and kill the other for a social meal with his Deity.

These are the inconsistencies of admitting the literality of this legend; and whoever now will not accept these horrible tales as truths, and their heroes as the best men upon earth, must be damned in hotter fire to all eternity, than the one on which Abraham was going to roast his son.

"But," we were told, "God did not intend that Abraham should kill his son; he was only trying his faith."

Well, he must have been pretty well satisfied then. But I do not know which was the worst, for God to require Abraham to kill his son, or to trifle with him in that way. He commanded him in dead earnest, to kill his boy. Abraham had so much faith that he would have believed black was white if his God had said so; and he is now convinced that murder, though self-evidently wrong, is arbitrarily right. He is a piece of putty in the hands of the Almighty that is moulded over to suit every emergency of every case. Had he lived in the nineteenth century, he would have piously stood up with the church, in denouncing the "Abolitionists as vagabonds of hell;" and then again, he would have whipped around and told the dear people, with his brethren of 1871, "Why, we were always Abolitionists!" But just as he is about to give evidence to the Almighty that he is not moved by principle—that there is nothing too mean for him to do, if his Lordship requires it, the Lord stops him and tells him, "I was only playing I wanted you to sacrifice; I only wanted to arouse your fatherly feelings, in order to have some fun out of it." Rather a rough joke, one would think, if not very

fine, was not God requires a human sacrifice. The Celtic Druids and the Hebrews, sacrifice the fairest virgins of their race, used to war.

"It was an established custom among Phoenicians," says Bryant, "on any calamitous or dangerous emergency, for the ruler of the State to offer up in prevention of the general ruin, the most dearly beloved of his children, as a ransom to divert the divine vengeance. They who were devoted to this purpose were offered mystically, in consequence

of our example, which had been set this people by the God Krons, who, in a time of distress, offered up his only son to his father Ouranas."—Bryant's Observations on Ancient History, quoted in Archbishop McGee's Work on Atonement, Vol. i. p. 338.

I could make many similar quotations from mythology, but must content myself with one more. It is from the legend of Adigarta; for the story goes right ahead until his father is compelled, as was Abraham, to offer him up as a burnt offering.

"As the child approached its twelfth year, and was distinguished above all for strength and shape, his father resolved to proceed with him to offer commemorative sacrifice on the mountain, where the Lord had before granted his prayer. After having, as on the first occasion, selected a young goat (without spot, and of a red fleece), from his herd, Adigarta proceeded on his way with his son. Advancing on their way in a thick forest, they came upon a young dove which had fallen from its nest, pursued by a serpent; Viashagana darted upon the reptile, and having killed it with his staff, he replaced the young dove in its nest, and the mother, circling about his head, thanked him with her joyous cries. Adigarta was delighted to see that his son was courageous and good. Having reached the mountain, they set about gathering wood for the sacrificial pile, but while so occupied, the goat which they had tied to a tree, broke its rope and fled. Then said Adigarta, 'Behold there is wood for the pile, but we have no longer a victim,' and he knew not what to do, for they were far from any habitation; and yet, he would not return without accomplishing his vow. 'Return,' said he to his son, 'to the nest where you replaced the young dove, and bring it to me; in default of a goat, it will serve as a victim.' Viashagana was about to obey the orders of his father, when the angry voice of Brahma was heard, as it said, 'Wherefore command your son to go in search of the dove which he saved, to immolate it in place of the goat which you have allowed to escape? Did you then only save it from the serpent to imitate its evil action? Such sacrifice would not be agreeable to me. He who destroys the good he has done, is not worthy to address his prayers to me. Behold the first fault that thou hast committed, O Adigarta! To efface it thou shalt immolate the son that I have given thee, on this pile. Such is my will.'

"On hearing these words, Adigarta was seized with profound anguish; he sat himself down upon the sand, and tears flowed abundantly from his eyes. 'O Parvady,' he exclaimed, 'what wilt thou say when thou shalt see me return alone to the house, and what can I answer when thou shalt demand of me what has become of thy first-born?' And thus he bemoaned himself until the evening, unable to resolve on accomplishing the grievous sacrifice. Nevertheless, he dreamt not of disobeying the Lord, and Vishnu, notwithstanding his tender age, was firm, and encouraged him to execute the divine commands. Having gathered the wood and constructed the pile, with a trembling hand he bound his son, and raising his arm with the knife of sacrifice, was about to cut his throat, when Vishnu, in the form of a dove, came and sat upon the child's head. 'O Adigarta,' said he, 'out the victim's bonds and scatter the pile; God is satisfied of thy obedience, and thy son, by his courage, hath found grace before him. Let the days of his life be long, for it is from him that shall be born a virgin who shall conceive a divine germ.'—Romalaris, Prophecies, quoted in the Bib. in India, pp. 220, 221.

In addition to the seven points of similarity of the two legends, we find four other points.

1. They both went on a mountain.
2. Both parents and both sons gathered wood for the sacrifice.
3. Both bound their boys, and
4. Both were arrested just as they were about to kill their boys.

The reader will note the fact that a child is promised of the lineage of this boy. Paul construes the prophecy made to Abraham (Gen. xxi: 17, 18,) concerning his seed, to have reference to a holy child that should be born, which he claims was Jesus (Gal. iii. 16).

The word Abraham signifies Father of Elevation, thus—Ab, father; Ram, elevation, which is the signification of Saturn, as it was the farthest off of any known planet, and hence was the highest. Saturn was a name, however, often given to the Sun, as he was also the father of time—measuring time off by passing around the great dial of the heavens. There are several points of similarity between the characters of the two.

1. Abram was the son of Ferah; Saturn was the son of Terra.
2. Abram married his own sister Sarah; Saturn married his own sister Sirius, or Rheo, which signifies a star, as does the word Sarah, which is Sirius in its orthography. The word Sarah, according to Taylor, has the same signification as Sirius—"a star"—from which we probably derive Angrio. Paul tells us the whole thing is an allegory (Gal. iv. 34), that is, "a figurative discourse or representation, in which the words signify something beyond their literal and direct meaning—a symbolical writing, a type, a fable."—(Worcester.) "To speak in such a way that something else shall be intended than is contained in the words literally taken."—(Greenfield.) Then we are to understand Paul, that there were no such persons as Abraham and Sarah; that they are else. But what representations of something says (Gal. iv. 25), is this something else? Paul Sinai, in Arabia, and Agor is Mount Sinai, which now is, and is in Arabia, with her children. But Jerusalem which is Agor, is free, which is the mother of us all. Agor is Mount Sinai, and Mount Sinai is Jerusalem, Jeru-

lem is a type, and Jerusalem above is the mother of us all; for unless the sun should ascend to the Jerusalem above, the earth should yield no increase, so that it is our mother. But Sarah is the Jerusalem above, or at least in it, while Agar only typifies it through Jerusalem on earth. Mountains were ever taken as symbols of heaven. Was ever anything so plain? And yet men will send us to the other place, because we understand Paul to mean what he says.

3. The names of both are called Israel, which means fire-god, thus—Is, Es—fire; El, Allah—God.

4. Both had many sons, yet each had an only son.

5. Both offered up their sons; only Saturn succeeded in killing his.

6. The names of both are astrological, thus—Isaac, Is; fire, the sun; ac, Baccus, the god of revelry, or Joe-god. Jeoud, Joe-god—the Chaldean title for the sun. Jove, Jevé, Jene, Jem, Jehana and Jeoud, all start from the same root.

7. Both were fathers—one of heaven; the other of Israel.

In the word Abraham we have, by transposing the "A," placing it at the end of the word, the Brahma of the Hindoos, who was the ruler of the zodiac.

"Now the Lord had said unto Abraham, 'get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation'."—Gen. xii. 1, 2. This is just what Saturn does as the sun or the planet he moves around from one constellation to another. That Abraham moves around the zodiac is evident from the fact that he was all the time moving from one place to another.

## ISAAC.

The story of Isaac is, in part, a repetition of the story of Abraham. Both went down into Egypt, and both got into a difficulty with the kings, concerning their wives; and both were said to be married to sisters. Isaac's wife seemed to be no more than a cousin; and both spent their time traveling around minding their flocks; and both were well diggers. Isaac had two sons, twins—Jacob and Esau; but previous to this, like Abraham's wife, she, too, was barren. Of the name we have already spoken. As there seems to be so little in the father that has not been reproduced in the son, we pass to

## JACOB.

By rights, Esau should have been the patriarch instead of Jacob, but as Paul's doctrine of the election was in high favor at that time (Rom. ix. 8-24), by the help of the Lord the thing was managed in such a way as to deprive Esau of his expected inheritance. He found Esau in a famished condition one day, unable to go home. Esau asked him for a morsel of meat. Jacob, in true Yankee style, asks "What will you give?" Esau makes him an offer, but Jacob has the advantage of him now; so he made him sign over his right of inheritance to all his father's property, and deliberately puts it in his pocket. This man was one of the elect of God—one who has an inheritance in heaven. How will you feel, dear reader, when you get there and find heaven filled with such scoundrels? A humane man like any of our readers, could afford to give a man—especially if that man was a brother, as much as one dinner, but Jacob was not of that kind. By fair or foul means he must succeed his father. But the thing was not sure yet; it needed his father's sanction; and as his father did not appear to recognize any such rascality, he worked a new plan with him. One day when his dutiful brother had gone to hunt for game for the old man as he had requested, Jacob slipped over among his father's flocks, and stole one of the old gentleman's kids and killed it; and having so dressed himself as to counterfeit his brother, he came in the name of Esau—presenting goat meat which he claimed was venison, and thus obtained Esau's blessing. In accomplishing this he told three pious falsehoods:

1. He said he was Esau.
2. He said he had venison, when it was only very ordinary goat meat.
3. He said the Lord brought it to him.

There are some men in States Prison in Sing Sing, whom the Lord had helped in the same way. He thus obtained the blessing of his father, and as the Lord was responsible for all the mistakes made by Isaac, he was compelled to take the rascal to heaven whether he wanted him there or not, and send Esau to hell although he was greatly needed to keep up the reputation of the other country. But Jacob knew enough about theology to know that the Lord helped those who helped themselves, and unless he should run away, the prophecy might not be fulfilled. So he wended his way to his uncle Laban's, and there, through stratagem of his father-in-law, he became the husband of two wives; but he paid the old gentleman well for that, as he managed to get most of his cattle, after which, he slipped away. He started back to the country he came from, and as he was going, he met Esau in the way who treated him very kindly (Gen. xxxiii). But previous to this meeting, he had a wrestle with the Almighty, and proved too much for him it would appear, as the Lord could not get away from him, even after he had put his thigh out of joint. Here he received the name Israel, because he had beat the Almighty, the definition of which we have already given.

All these legends seem to run in the same line, and have reference to the same thing. The word Jacob, comes from the word Joe God, the son, Os—a river, which really means the struggles of the sun in Aquarius, the commencement of the year. It is these wintry months that make the struggles of the sun to become conqueror of the infernal deities of

night. They are not better represented in heathen mythology than here. "Let me go, for the day is breaking," says the Night-God. "I won't do it unless you bless," says Jacob. "What's your name?" Asks the Wintry-God. "Jacob," i. e., Water-God. "Very well," says the first, "you shall no more be called Water-God or Summer-God but Israel—(Fire-God,) for as a prince hast thou prevailed," and over come the wintry months." It is impossible to give this legend mixed with the priestcraft as it is in all its beauty. Of course, critics without trying to harmonize the difficulties I find in their interpretation, will think they have been very sharp, when they discover the sun arose.

Jacob and Esau could not both ascend to heaven at the same time; so one must go down as the other goes up. It is not so much a personification of the sun as it is the portion of the heaven, and seasons of the year over which and in which the sun rules. Esau (Es-Au) was as much the sun, but we must go down before Jacob can go up. The Zodiac may best be represented by "Jacob's ladder" (Gen. xxiii: 12) upon which he sees the angels of God ascending. As the sun goes down to the south part of the heavens, in winter it seems to be descending towards the earth and as it rises to the Tropic of Cancer, it seems again to ascend, and all the stars seem to ascend and descend with it; so it seems with day and night also.

## JACOB'S TWELVE SONS.

One can not help noticing how the number twelve runs through the Bible. Jacob had twelve sons; there were twelve tribes, twelve apostles, twelve gates, twelve fruits of the tree, twelve legions of angels, twelve foundations, twelve pearls, twelve stones, twelve altars, etc., etc. But the Bible is not peculiar in this respect. Jupiter had a council of twelve Gods; Hercules twelve laborers; there are twelve signs in the Zodiac which Paganism has kindly arranged for us, twelve months, etc. This is no accident. Many of the twelve in the Bible were applied to the same things—as their city, the tree of life, etc. These twelve sons appear to be twelve chips from the old block. They got into trouble with the shechemites in consequence of Dinah. Who is this Dinah, anyhow? It is so much like the Dianah, Isis, or Luna, (the moon) of Pagan mythology that I suspect they are the same.

1st. She is a sister to the twelve Patriarchs as the moon to the twelve signs. She holds a seat among the twelve councilmen of Jupiter.

2nd. Dinah went out to see the daughters of the land, traveled around the Zodiac. Diana is attended by nymphs.

3rd. Dianah captures the hearts of her lovers as she did Dinah Shechem. She was a mighty huntress traveling over the mountains in search of game. I can not take pains to go over all this and bring out every astronomical character, I only want to show that before the Hebrews had these legends they were in use among their neighbors. If Reuben manifested bad faith with one of his father's concubines, I can't help it, his father should not have had the concubine.

Of Joseph's going down into Egypt, I shall have little to say. It proves that they had one to many to make up their twelve councilmen if they kept Dinah in their council, as Jupiter had kept Dianah in his council. So they at first put him in a pit, just such a pit as all must go once every year, then they took him out and sold him down into Egypt, and there he is to this day just south of the constellation Virgo, and although he has received the name of Boote's, his old name Joseph is not forgotten, and every year the old man and his twelve sons has to go down to see him.

Finally, Jacob was induced to go down into Egypt with his whole family, where they all spent the remainder of their days. There were just seventy (Gen. xli: 26), of these sons that went down with their wives and little ones. We wish the reader would remember this. We shall have use for it in the next chapter.

It will be noticed by the Bible readers that Hezron and Ham were of the number who went down into Egypt. I want to call attention to this for a moment. As Judah was their grand-father, I want to find out his age; and I can do it by comparing his birth with Joseph's. Judah was born four years after Jacob had married Leah (Gen. xxix: 35), and Joseph seven years after that time (Gen. xxx: 24-26; xxxi: 41), which makes Judah three years older than Joseph. When Joseph stood before Pharaoh he was 30 years old; (Gen. lxi. 46) and therefore Judah was thirty-three years old. From that time till they went down into Egypt—the second year of the famine—was nine years, which would make Judah just forty-two years old. But, if that was the case, Hezron and Ham did not go down into Egypt with the patriarchs, for they were not born yet.

Joseph was sold into Egypt when he was 17 years old, and therefore Judah 20. After this Judah married, and had three sons, which would make him 24 at the birth of the last. Two of these sons, one after another, marry Tamor, and leave no issue. The third one becomes old enough, and refuses; by this time Judah is 44 years old, and, although he went down into Egypt two years before this time, he must have come back for he is not there now. After this, say one year, Tamor has children by Judah. This adds another year to Judah's age. These children, Phares and Zorah grew up in 20 more years, (which makes Judah 65 years old), and Phares has two sons (at least one year after that), Hezron and Hamal, which journey with him down to Egypt. Now, if Judah went with these two children down into Egypt when he was only 42 years old, then these two boys went into Egypt 24 years before they were born. "All things are possible with God," and I will not question.



## On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS.]

(Continued from No. 3 of the JOURNAL.)

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonical Philosophy.]

Let us now turn back, and, dwelling upon all the details, let us give to each explanation in particular, all the force of the most vigorous demonstration, removing even the smallest cloud of doubt arising out of the allegorical style. First of all, the millesimal division employed in this allegorical theology is but an allegorical fiction, whose object is to disguise the duodecimal division of the year and of the zodiac in giving us the subdivision of each sign, not in degrees and minutes, in our manner, but in thousandths of signs under the enigmatical form of years. The name of thousand indicates simply some uncertain interval of time, and the six thousands express six times or periods in which the action of the principle of good and light is distributed, periods of time which some call six days, others six months, six thousand years, six gahans (periods), according to the mystic genius of the authors of these cosmogonies; but the truth is that we ought to see in them six months. Mr. Hyde himself acknowledges that the Persians, who have still preserved the distribution of the creating action into six periods of time which they call the six gahans, allegorically call a day that which in reality was a collection of days. The Hebrews have also done the same thing. It is true that the sum of the days of these six periods forms the solar period of three hundred and sixty-five days, or the twelve thousand allegorical years. This is what we find repeated in the *Bundesh*, where Ormuz says of himself that he made the productions of the world in three hundred and sixty-five days, and that it is for this reason that the six gahans are contained within the year. And elsewhere we read the same thing under the millesimal and duodecimal expression of the signs and months; namely, that time had established Ormuz a limited king during twelve thousand years. In this new manner of looking at the operations of nature, abstraction has been made the division in time of good and evil, in order to consider the action of the Sun upon the universe in totality, without paying any attention to the periods of generation and of destruction which divide it in each hemisphere, according as it approaches or departs from either pole. Again, care has been taken to preserve the division of six times which prevails in each hemisphere. It is well to observe here that all the cosmogonical traditions fix the creation and regeneration of nature at the Vernal equinox. One may easily see the reason of this, since the object of the year during which the Sun exercises his fruitful energy in our hemisphere. The cosmogony of the Persians makes it commence at the month Farvardin, at the Vernal equinox, when the *Nourooz*, or new revolution, was celebrated. Virgil also fixes it at this time. The chronicles of Alexandria, Abulfarage, Le Syneclle, Cedrenus, and Saint Cyrille all agree in fixing the first creation at the equinox of Spring or Easter. They expect also at this epoch the re-establishment of all things at the second coming—"fixed," says Cedrenus, "at the celebration which is called the passage of the Lord, from whence is to begin the new age and order of things."

It was, then, at the Vernal equinox, at the month Farvardin, while the Sun was in the Lamb, that this period, famous in the sacred allegories, began; a period whose return brought back the same effects, the same order of things, and in which the works of the God Sun might be seen to commence, ripen and finish. It was divided sometimes into twelve parts, sometimes into four ages, whose successive deterioration expressed also that of vegetation, and of the harmony which heaven, or the sacred and intelligent ethereal fire, discharged into the elementary world at the moment when it descended into the heart of matter, and fecundated it. The moment which preceded this equinoctial epoch of Spring was that at which everything was considered to finish by a universal destruction, called sometimes a conflagration, sometimes a deluge, to be reproduced immediately by the action of the celestial fire, which reanimated nature, and gave it a new youth, to which succeeded maturity and old age. After this all finished and was reproduced again with periodical time, measured by each revolution of the Sun, beginning with the moment when this God Creator drew matter from the inertia in which it had been plunged during the Winter, and organized this species of chaos.

The Serpent, whose form the evil principle took to carry ruin into the universe, reappears more than once in the theology of the Persians, and the manner in which it is spoken of does not permit us to doubt that what is referred to is a constellation. It is in the sky that it is represented as making its way—that is to say, on the very vault where it develops its long coils. This is what the *Bundesh* says: "Ahri-man, or the principle of darkness, he by whom evil comes into the world, penetrates into the sky under the form of an adder, accompanied by Dewas, seeking only to destroy." The Dewas are the genii of darkness, who, with the Serpent, bring back the long nights upon our hemisphere.

In another part of the *Zend-Avesta*, where this Ahri-man, chief of the evil genii, is referred to, the maleficent adder is called in plain formal terms the Star Serpent. "When the Paris (evil genii) desolated this world and overran the universe; when the Star Serpent made himself a road between the sky and the earth (that is to say, rose above the horizon)," etc. The name Star Serpent incontestably points out a constellation, and this constellation is placed in the sky near the balance, and rises with it. It is, then, this celestial animal that the writer has intended to indicate as a sign of the evil produced in the universe when the angels of darkness, the malignant genii, come to spread abroad their malignant influence. And when it is said that this Serpent makes himself a road between the sky and earth, a rising or ascension of a star upon the horizon is clearly intended, the star seeming to glide through the narrow space where the sky and the earth appear to unite. All the cosmical fables—such as those of the combat of Jupiter against the giants having serpents' feet, the triumph of Horus and Osiris over Typhon, of Apollo over the monster Python, etc.—are explained by this same Serpent, either by the Dragon of the Pole or by that of Oplicus; and the same key that opens the sanctuaries of the Jews and Christians, opens also those of the Pagans. We do not change the one symbolic form employed in this first fable, and the unity of the principle of solution proves incontestably its truth.

Let us recapitulate. There arises, then, from time without bonds, or from eternity, a limited period which unceasingly renews itself, and which is divided into twelve portions of time, of which six belong to light, six to darkness; six to creative action, six to destructive action;

six to the good, six to the evil of nature. This period—designated sometimes by an egg half white and half black, subdivided into twelve prefectures; sometimes by a tree bearing twelve kinds of fruit, which teaches good and evil; sometimes by twelve thousand years, of which six thousand belong to God and six thousand to his enemy—is the year during which man experiences alternately the empire of light and darkness, of physical good and evil, according as the Sun approaches to or departs from our hemisphere, organizes nature, or abandons it to a condition of inertia.

The earth, fecundated by the action of ethereal fire, immortal and intelligent, and by that of the Sun of Spring, under the sign of the Bull anciently, and subsequently under that of the Lamb, which by its warmth ceases to develop itself and to ripen the harvests and the fruits, loses, at the moment of its retreat, its fruitfulness and its ornament. From a place of delight, which it was for man, who during the whole of this interval was the favorite of heaven, it becomes an abode of sadness and horror, desolated by the cold of winter, and covered with ice and snow. This passage, from the good to the evil of nature, was announced every year to man by the ascension of the balance, or the Woman who bears it, and by that of the Serpent, whose malignant influence seems to corrupt and spoil all the goods which man had enjoyed during the six months which had preceded this moment.

We have shown, in what we have previously stated, that the history of the pretended fall of man, upon which all the religious system of the Christians rests, is a pure allegory. We have reasonably concluded that the reparation of an allegorical fault could only be allegorical itself. We are now going to prove that it really is so, and that the reparer is the physical being who must re-establish the physical disorder, and that he unites in himself all the mysterious characters of Christ, which cannot be explained but by him, and are applicable to him alone. We have already indicated that this reparer must be the Sun, who in the Spring restores to the day its empire over the darkness which the Serpent of Autumn had extended over the earth. It is he that reclothes our hills and valleys with the ornaments of which the frosts of Winter had despoiled them. Let us see if Christ, who enlightens every one that cometh into the world, according to the Gospel of St. John, has all the characters which mysticity and astrology gave to the God Sun; and in this the two principal epochs of his life held out for the belief of Christian people. Inexplicable on any other theory than ours, they receive here a meaning as clear and natural as that which we have found in the Jewish allegory, of which it is the continuation.

The Sun neither is born nor dies in reality: he is in himself always equally brilliant and majestic. But in the relations which the days which he engenders have with the nights, there is in our hemisphere a gradation of increase and decrease which has given room for fictions of considerable ingenuity on the part of theologians. They have likened this generation of day to the march of the life of man, who, after having commenced at birth and grown on to the period of masculine maturity, seems to degenerate and decrease insensibly, till he has arrived at the end of the career which Nature has ordained him to pass through. The worshippers of the Star of Day having personified him in their sacred allegories, have made him to be born as a man, and have represented him, at the four principal epochs of the year, under the features of youth, manhood, and old age. The form of childhood was that which they gave him at the Winter solstice, at the moment when the Sun was reduced to the lowest degree of power, and the days having become the shortest, were about to begin to lengthen. They celebrated then in mysteries the birth of the God Day, and presented to the adoration of the people the image of the newly-born child, who was brought forward from the recesses of the sanctuary, or from the sacred grotto in which he had just been born—the Sanctuary of the Virgin Isis in Egypt, the Mystic Cave of Mithra in Persia. This infant was born with the solar year which commenced at his birth—at the first moment of the first day, that is to say, at midnight, amongst several nations, the time at which the day still commences with us. Priests, astrologers, or magi drew out the horoscope of this young child, as they made out the scheme of life of all other children at the precise moment of their birth. They consulted the state of the sky, called horoscope—that is to say, the sign of the Zodiac, which at the east ascended above the horizon at the moment of birth. It was with these elements that they constructed the birth scheme. This sign nearly two thousand years ago, and even several centuries previously, was the constellation of the celestial Virgin, who, by her ascension above the horizon, presided at the birth of the God of Day, and seemed to bring him forth from her chaste bosom. The magi, as well as the Egyptian priests, chanted the birth of the God Light and of the Day incarnate in the bosom of a virgin who had produced him without ceasing to be a virgin, and without the co-operation of man. Let us consider again all these particulars, and make sure that there is nothing conjectural in what we have just advanced. We have said, first of all, that the God Day was made to pass through all the ages of man, and especially that he was held forth at the Winter solstice to the adoration of the people, under the image of an infant newly born, to represent the state of the day, which at this period of the solar revolution was, as it were, in infancy. We shall here place under the eyes of the reader a passage from Macrobius, which treats of the Sun, or Bacchus, who in the Mysteries was said to have descended into hell, and rose again from the dead like Christ:

"The images or statues of Bacchus represent him," says this author, "sometimes under the form of a child; sometimes under that of a young man; at other times, with the beard of a mature man; and, lastly, with the wrinkles of old age, as the Greeks represent the god whom they call Bacchaeus and Briseis, and as the Neapolitans in Campana paint the god whom they honor under the name of Hebon. These differences of age relate to the Sun, who seems to be a tender child at the Winter solstice, such as the Egyptians represent him on a certain day, when they bring forth from an obscure nook of their sanctuary his infantine image, because, the day being then at the shortest, the god seems to be yet but a feeble infant. Gradually growing from this moment, he arrives by degrees at the Vernal equinox, under the form of a vigorous young man, of which his images at that time bear the appearance; then he arrives at maturity, indicated by the tufted beard, which the images which represent him at the Summer solstice are adorned with, the day having then taken all the increase of which it is susceptible. And when it then decreases insensibly, and arrives at his old age, pictured by the state of decrepitude in which he is portrayed in the images."

The Egyptians actually celebrated at the Winter solstice the birth of the son of Isis and the accouchement of the goddess which brought into this world the young child, feeble and weak, born in the midst of the most obscure night. This child, according to Macrobius, was the God Light, Apollo or the Sun, painted with his head despoiled of his radiating hair, and shorn of all but a single

lock. They designed by this, says the same author, the weakening of light at the Winter solstice, and the short duration of the days, as well as the obscurity of the deep cave in which the God seemed to be born, and from whence he proceeded to raise himself towards the northern hemisphere and the Summer solstice, in which he recovered his empire and his glory.

This was the infant of which the Virgin Isis called herself the mother in the inscription of her temple at Sais, where were to be read these words: "The fruit that I have borne is the Sun." This Isis of Sais has been, with reason, considered by Plutarch to be the chaste Minerva, who, without fearing to lose her title of virgin, nevertheless says of herself that she is the mother of the Sun. This Isis could not have been the Moon, for she never could have been called the mother of the star who lends her light. What is she, then? Even the Virgin of the Constellations who, by Eratosthenes, a learned writer of Alexandria, is called Ceres or Isis; the Isis who opened the year and presided at the birth of the new solar revolution and of the God Day; lastly, her in the arms of whom we shall see very soon the little symbolical child.

Proclus, as well as Plutarch, has given an account of the inscription of the temple of the Virgin of Sais, the mother of the Sun, whom they both describe to be the same as Minerva. The former, speaking of the position which this goddess occupies in the heavens, gives her two places—one near the Ram, or the equinoctial Lamb, of which the God of Light takes the form at the Spring; and the other in the celestial Virgin, the sign which presides at his birth; so that it appears that the Isis, mother of the Sun, to whom the temple at Sais was dedicated, was her whom Eratosthenes places in the constellation of the Virgin that opened the year. The symbolical image of the year itself was a woman called Isis, according to Hor Apollo, a literary man of Egypt. It was in honor of this same Virgin image of the pure and luminous substance from which the Sun emanated, and who brought forth the God Light, that the famous celebration of lights was held at Sais, from which our Candelmas or Light celebration in remembrance of the Purification is copied. There is still another proof—that the God Light, son of the Virgin Isis, is he who is born under the ascendancy of the celestial Virgin; it is, that ancient traditions have still preserved the remembrance that the young Horus, or God Light, son of Isis, had been brought up by Icarus or Bootes, who accompanies the celestial Virgin, ascends with her, and follows her everywhere.

The Egyptians were not the only people who celebrated at the Winter solstice the birth of the God Sun, or the grand festival of the new Sun. It was also known to the Romans, who celebrated solar festivities and games in the circus in honor of the birth of the God Day. They fixed it on the eighth day before the Calends of January, that is to say, on the 25th of December, precisely the same day on which Christians celebrate the birth of their Christ, the future restorer of degraded nature, who at the Vernal equinox is to enter the abode of his glory.

It is on this day that Pliny fixes Bruma or the commencement of the Winter, and the celebrations named Brumalia. The ancients, says Macrobius, called this solstice Brumal, from the word Bruma, which derives its origin from the brevity of the shortest days. It was, without doubt, these solstices that Pausanias, the Manichean, reproached the Catholics for celebrating. It was on this same day that the Romans celebrated the birth of the invincible Sun, *Natalis Solis, Invicti*, as may be seen in the Roman Calendar, published under the reigns of Constantine and Julian.

This calendar, which contains the indication of all the pagan, or so-called pagan, celebrations, which are often announced by the successive entrance of the Sun into the different signs, is printed in the *Uranology* of Father Petau, t. 3, p. 72. There we read on the 8th Kal., Jan., these words: "N. Invicti C. M. xxiii." or, "*Natalis Invicti*, Birth of the Invincible." The same Father Petau, in his notes on the Emperor Julian's hymn to the Sun, insists upon this correspondence of the nativity of Christ, day for day, with the ancient celebrations of the birth of the Sun, and refers to his work entitled *Auctorum*. He translates the two letters C. M. by *Circesus missi*. In reality, the Emperor Julian speaks of solar celebrations which were held at this time, or at the moment when the Sun reascends and the days are about to begin to increase in length. "We celebrate," says he, "some days before the first day of the year, magnificent games in honor of the Sun, to whom we give the title of *Invincible*. Oh that I may have the happiness of celebrating them often! Oh, Sun King of the universe; thou whom from all the first God produced out of his pure substance!" etc.

This epithet of *Invictus* given to the God Sun, who was born at the Winter solstice, is that which the Persians gave to the same god whom they honored under the name of Mithra, and whom they stated to be born in a grotto, as the Christians have made him to be born in a stable, under the name of Christ.

Of all the forms of worship rendered to the Sun, it is with those of the Persians that the sect of Christ seems to have the most resemblance. For this reason we have applied ourselves to develop them, and to enable our readers to grasp their connection with the Christian religion, which seems to be a branch of the religion of Zoroaster; as we have seen that the Jewish cosmogony, with which Christianity is closely connected, descended from this.

The fathers of the church or the Christian doctors have acknowledged themselves that of all the opinions which the Pagans had of their religion, the most reasonable and the most probable was that which considered it to resemble the religion of the Persians, and which pretended, that they adored, under the name of Christ, only the God Sun, whom the Persians called Mithra. Tertullian details all the characters of resemblance that existed between the opinions and religious practices of these two sects, namely, that of Mithra and that of Christ. Saint Justin, one of the greatest defenders of the worship of the Christians, does not fail to see in it the resemblance to the worship of Mithra; whether for the traditions as to the birth of Christ or regarding Christ himself, or for the mystic consecrations of the two religions. Thus we are authorized by the followers of Christ to establish a comparison which they have made themselves because it was very natural, as it also is for us to see the filiation, and even the identity of the two systems of worship. The Pagan authors had perceived it, and perhaps even proved it in works which no longer remain to us, and of which we have only the result in the testimony of Tertullian. He only cites the proofs which were derived from the custom which the Christians had of praying toward the rising Sun; of celebrating the day of the Sun, and calling it the day of the Lord; the epithet which the worshippers of the Sun gave to this god—*Domine Sol*. The Sun, Divinity of the Persians was immortal fire—whose sacred rays were maintained in their image—which, called him by the name of fire temples, which several writers translate by Mithra, which several writers translate by Master and Lord—a title which all

nations have given to the Divinity, each in his own language. Authors attribute to Zoroaster, whose books have given us the means of understanding Genesis, the mysterious and symbolic form of the worship of the Sun on the establishment of the Mithraic religion. We shall recall to the reader's mind in an abridged form what we have already said elsewhere about his magic cave. The world, of which the Sun is the soul, was represented by a deep cave vaulted like the sphere, on which were delineated all the divisions of the sky, and the luminous bodies which circulate through it. The constructors had traced out there the movement of the fixed stars, and the firmament which was considered to carry them round in its rapid circulation; and also that of the planets, which move in a contrary direction to that of the world. There might be observed there symbolic doors through which souls descended from the Empyrean in coming to dwell in our bodies. The division of the twelve signs, that of climates, that of sublimary matter in four elements, all the distributions of the visible world, and even those of the intellectual world, of which the former was considered to be the image, were represented there by emblems analogous to the nature of the two worlds, as may be seen in the description which Origen, Porphyry, and Celsus have given of it—writers who all oppose the Mithraic theology to that of the Christians.

The astronomic divisions will enter necessarily into those of the march of the great God Sun, and the emblems of the constellations will be found also closely connected with the images and symbolic movements of Mithra, as they are in the real sphere, and in the mystic cave that represents it, and in which is born and triumphs the God Father of light and soul of the world. Our readers therefore ought not to be surprised at our explaining by astronomic characters the forms of the Mithraic worship, and the wonderful allegories which it has produced.

We are about to begin here by one of the most famous monuments of Mithra, in which have been traced out in symbolic characters, borrowed from astronomy, all the theology of the two principles, and the distribution of nature into ages of good and evil, of generation and destruction, of light and darkness. The limits of these are incontestably fixed at the two equinoxes, and characterized by the emblems which answered to them in the most ancient times, and long before the Mithraic initiation of the Lamb, known under the name of the religion of Christ, was established. The theology of Genesis, or that of the egg of Oromuz and Ahri-man, which has enabled us to understand Genesis, is expressed there in astronomic characters in the clearest and strongest manner. This is the monument of Mithra, printed in Mr. Hyde's work, and also in Montfaucon, that of Torre, Bishop of Adria, and in Kirker.

It is a bas-relief in marble which represents a young man with a Phrygian cap and tunic, and cloak which spreads out waving from the left shoulder. This young man (depicted in some monuments with wings, in others without them) leans his knee on a bull thrown down on the ground, and whilst he holds his muzzle with the left hand, plunges with the right a dagger into his neck. On the right side of this monument are two men, one young and the other old, whose garments and caps resemble those of Mithra. Each holds a torch—one elevated and lighted, that of the young man; the other, that of the man, lowered and extinguished. The wounded bull pours forth floods of blood, which a dog placed by the side of the bull laps up. In the middle of the monument under the belly of the bull, a lion lies tranquil, and under it extends itself a hydra or long serpent. There may be observed under the belly of the bull a scorpion that with his two claws tears away the testicles of the animal, and seems to wish to deprive it of the power of fecundation. Before the head of the bull is planted a tree, to which is attached a torch, lighted and elevated, and a small bull's head. Behind the bull, or on the opposite side, is another tree, to which is attached a torch extinguished and reversed; and at its foot, the scorpion which we have seen under the belly of the bull. The first tree, that to which is attached or suspended the small bull's head, is simply covered with leaves. The second, at the foot of which is the scorpion, is loaded with the fruits of autumn. The top part of the bas-relief represents seven pyramids, or fire altars, erected to the planets. At the two extremities may be seen, on one side, the Sun conducting a chariot with four horses, which looks toward the four parts of the world; and on the other, the Moon on a car drawn by two horses, which appears to stagger from fatigue.

We shall not give the explanation of this monument in all its details: we shall only say that which will tend to the object which we have proposed to ourselves—that is to say, to prove that we are well founded in explaining the Mithraic religion, by the signs and constellations. The pictures which we represented were principally those of the generation, and the succeeding deterioration of the productions of nature, and the natural triumph of light over darkness, and darkness over light. They constituted the principal object of the Mithraic religion, and of the sects which emanated from it, and which we refer back to it. The inspection of the monument alone suffices to justify our assertion. The torch lighted and elevated, indicates the return of light; that reversed and extinguished, indicates darkness. The young man is the Spring depicted under the features of youth; the age which was given at this stage of his career, to the images of the sun, as we have seen in the passage quoted from Macrobius. The old man who holds the torch lowered, represents Autumn, or the old age of the year, of nature, and of the sun, as they may be seen in the same passage. The tree covered with leaves only, to which is attached the lighted torch, and the tree loaded with fruit, to which is attached the reversed torch, designate the same thing, and concur to strengthen the same symbolic idea. They are the two natural emblems of Spring and Autumn, borrowed from the state of vegetation at these two epochs.

The two figures of animals attached to these same trees, are borrowed from the sky, where, also, they are placed at the two points of the zodiac, directly opposite to each other, in which the year turns. They answer, the one to the Spring, the other to the Autumn.

Thence it results, that this monument, or the ancient designs from which it was copied, go back to a very remote antiquity, since the equinoctial points of Spring and Autumn are there indicated by two signs which have ceased to correspond to them for more than two thousand and four hundred years before the reign of Augustus. The position of the equinoxes is fixed by it such as it was in the 4th century, thousand years before the era earlier still, tians; and even signs of the Bull and the scorpion occupied these points from the year 4,500 until the year 2,500 before the Christian era. The constellations of the Ram and the Balance replaced them during the two thousand five hundred years which precede the reign of Augustus; and fixing the same points of time, they have entered in the same manner into the allegories and monuments of the solar religion,

but have changed its forms. The God-light—Mithra, triumphed no longer under the symbol of the Bull, but under that of the Ram, which the Persians still call the Lamb.

In our Mysteries posterior to those of India, it is the lamb without spot which is carried to a dying person; it is by its blood that the soul is purified from all pollution. Thus, in the Mysteries of Christians, it was no longer the slain bull that fecundated the earth, and repaired its misfortunes by the effusion of its blood, as we have just seen; but it was the lamb, which being put to death, repaired by the loss of its blood, injured nature. Thus, as we see in the monument the blood of the bull flow on the earth, which it fecundates, we find in the same manner, in the ancient monuments of the Christians, the cross, at the foot of which is a slain lamb, whose blood is received into a chalice. It is absolutely the same idea, but it is expressed under another symbolic form, whose change was become necessary since the substitution made in the sky of the Lamb for the Bull, at the equinoctial point of Spring.

We remark in the monument of Mithra, the attention which was paid in depicting particularly, the alteration of light and darkness, generation and destruction, which takes place at these two epochs of the annual revolution. This is what is denoted in a manner as clear as it is ingenious, by the Scorpion that attacks the very principle of fecundity in the Bull, by destroying its testicles. The fecundity given by Nature is represented by the blood of this Bull, which, like that of Uranus, gives birth to the Goddess of Generation. In other monuments, this idea is expressed in a still stronger manner, though less decent. Therefore, St. Justin compares the birth of Mithra to that of Erechthonius, born of the Virgin Minerva and Vulcan, who both, in the Egyptian theology, are regarded as the father and mother of the Sun, or of Mithra, whom they pretended to be a prince who had reigned in the city of the Sun. Let us return to the celebration of the birth of this god.

[TO BE CONTINUED IN NUMBER 12.]

## Itinerant Items.

BY DR. KAYNER.

Leaving Alliance Thursday afternoon, Oct. 10th, after three days of active labor in making clairvoyant examinations and prescriptions, I reached

## CRESTLINE, OHIO.

where I was obliged to wait some five hours for a connection with the train for Indianapolis. I inquired at the depot for some of the prominent Spiritualists, but was informed no such person lived there or thereabouts. Unwilling to give it up so, I went to the post-office and inquired of the postmaster if there were any Spiritualists in town. He answered, yes; there is one, Dr. Harris; and my soul welled up in silent admiration of the noble Doctor, who would stand boldly up, and alone, among the thousands of bigots with whom he was surrounded. Inquiring the way to his house, I wended my way thither and found the genial Doctor and his excellent family arranging to hold a "circle" for the evening. I soon discovered the influence of one noble faithful advocate of truth and the ministry of the angels, had already proved infectious, and others were anxiously inquiring for "light from the spirit world." Several of the Doctor's neighbors came in, and the angels were with us, and we gave them of the good things which our spirit guides prepared for the feast. On my return from the East I expect again to visit them and give a course of lectures there, and let them know the power there is in one mind when it co-operates with the world of mind, and works in harmony with the angels for the elevation of mankind from the dark influences of superstition and bigotry manifested in blinding ceremonies forms and creed. On to

## INDIANAPOLIS.

where I was obliged to make another delay from 7 A. M. to 1.30 P. M., inquiring for Spiritualists, I found Bro. Eldridge, a dealer in real estate, but owing to the excitement of the election and the want of concert among the friends, we did not succeed in making arrangements to lecture for them at present.

The general complaint everywhere is the want of interest manifested by wealthy Spiritualists, in their lack of aiding to furnish the wherewith to meet the expenses, leaving the burden to fall on those who can but ill afford to bear it, or allowing the interest to subside and the meetings to go down for want of a little generous liberality on their part. "These things ought not to be, my brethren." Speakers can not travel and labor without suitable compensation, and those poor in this world's goods, should not be obliged to pay for the gospel of the angels for the benefit of those who have enough, and to spare." Let such know they are wronging the poor and doing injustice to their own souls, and in the working out of the law of compensation, they will find that an omission to do good when it was in their power, will weigh as much in dragging down their spirits in the future as the committal of an overt act of wrong.

## OSBORN'S PRAIRIE

is situated about six miles east of Covington, Ind., on the J. B. & W. R. R., in the "Block Coal" region. The friends here have a church called the "Progressive Friend Meeting House," and an organized society of a large membership, with a platform based upon the golden rule, "whatsoever ye would that men should do unto you, do ye to them likewise."

According to our engagement, we attended their "yearly meeting," held Oct. 12th and 13th, and spoke Saturday evening, and Sunday morning and evening with power and effect. Sunday afternoon the platform was occupied by Sister Lois Waisbrooker, who held her audience for an hour and twenty minutes in rapt attention, winding up with reciting a fine poem from her "Mayweed Blossoms." The house was crowded throughout the meeting, and an influence was set in motion that will be felt along the track of the coming ages.

## AT COVINGTON, IND.

Last night (Tuesday, Oct. 15th), I lectured to an attentive audience notwithstanding the high wind prevailing at the time, and a political meeting was in full blaze. We shall visit the friends in Covington again. We shall now drop in upon our friends at home to spend a few days with our family in St. Charles, Ill., and then take our way to our appointments in N. Y., and eastward, lecturing on the way going and coming. Permanent address, St. Charles, Ill.

—and awhile ago that the ruler Japan had proclaimed a new religion which it was expected all his subjects would embrace. That disposed of, attention is now turned to the adoption of a new language, with which to hold intercourse with the outer world. The chief competition appears to be between the English and the German. The former is evidently the greater favorite, but the Japs are sharp enough to detect the irregularity of much of our spelling and pronunciation, and propose to reform it for us—which would be doing no little service.



## Arts and Sciences.

BY Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

## Sayings and Teachings of Zoroaster.

*Prayer.* I raise my hands in adoration and worship: First, all true works of the divine spirit and the intelligence of the good mind, that I may be a partaker of this blessedness. To those works and the earth-soul do I offer my prayer. Thou first cause, supreme in nature and mind, father of good disposition, I behold thee as the essential substance of truth.

*Agriculture, Health, Truth.* "With the fruits of the field increases the law of Ahura Mazda (Ormuzd), and with them it is multiplied a hundred fold. The earth rejoices when a man builds on it his house, when his flocks abound, when surrounded by wife and children, he makes the grass and corn to grow, and plants fruit trees abundantly. I seek and regard with veneration health, goodness, male and female of animals, storehouses of grain, water, earth, trees, the sun, the moon, the earth, the skies, the stars and celestial light, without beginning.

I adore Ahura Mazda's mountains of wisdom, his splendor of kings, the holy and pure, the powerful, spirits (feroners) of pure men; the sowers of diligence, who reap all the merit lost by lip prayers and idleness.

"Come to me ye high realities; grant me your immortality, [your duration of possession for ever]."

*The Beginning.* "This," sayeth Zoroaster, "will I ask thee; tell me it right, thou living and wise one. How was the beginning of this best actual life, whereby we may aid that which is now here?"

"This will I ask thee: Who is the first father and progenitor of truth? Who laid the path of the sun and the stars? Who caused the moon to wax and wane, but thou? All this would I know. Other things are incomprehensible to me. This will I ask thee: Who made the earth and the sky above it? Who is the wind and storms that they so swiftly run? This will I ask thee: Who made the use of light, and the darkness, by their alterations bringing labor and rest? Who the morning, mid-day, and night, which constantly remind him that know the divine revelations of his obligations? Who constantly forms the fine son from the father, as by the weaver's art?"

*Oracles of Zoroaster.* All light is of the father, since he alone plucked the flower of mind from the father's vigor. "He makes similitude of himself, assuming the type of forms."

"The parental mind hath seven symbols through the world."

"Time—the mundane God eternal, infinite, young, old, of spiral form."

"The soul is a bright fire, and by the power of the father, remains immortal, and is mistress of life. It is after the model of the mind, but being born, hath something of the body."

"The paternal mind hath planted symbols in souls." To slow mortals the gods are swift. The furies are strangers of men.

*Right Living and the Future.* "Angry words and scornful looks are sin. Evil intent deserves punishment. Opposition to peace is sin. Reple gently; contend morally, physically, externally, and internally, against evil. Do this, and you shall meet death fearlessly, and be led by the radiant Izeds across the luminous bridge, into a paradise of eternal happiness. Should man have failed in these 'Arimanes' and his 'Deves' shall overcome and carry him into Duzkhh (hell) not to satisfy Ormuzd, but to be purified from evil. Every man pure in his thoughts, words and actions, will go to the celestial region."

*Prayer to Ormuzd and his Works.* "I address prayer to Ormuzd—creator of all things; who always has been, who is, and who will be for ever; who is wise and powerful; who made the great arch of heaven, the sun, the moon, the stars, winds, clouds, water, earth, fire, trees, animals, metals and men, whom Zoroaster adored." Zoroaster, who brought to the world the knowledge of the law; who knew by natural intelligence (intuition), and by the ear (clairaudience), what ought to be done, all that has been, that is, or that is to be; the science of sciences, the excellent work, by which souls pass the radiant bridge, and separate themselves from evil regions, and go to light and holy dwellings full of fragrance. Oh, creator, I obey thy laws. I think, act and speak according to thy orders. I separate myself from sin. I do good works according to my power. I adore thee with purity of thought, word and action. I pray to Ormuzd, who recompenses good works; who delivers unto the end, those who obey his laws. Grant that I may arrive at paradise, where all is fragrance, light and happiness." I pray to Mithras, the fertilizing of the soil, with a thousand ears and ten thousand eyes; to the new moon, bestowing light and glory upon the needful earth. To the source of waters, coming from the throne of Ormuzd. I do the servicable, and abstain from the unprofitable work. "I keep pure the six powers—thought, speech, work, memory, mind and understanding."

*Confession.* I repent of all sins; all wicked thoughts, words and works, which I have meditated in the world—corporeal, spiritual, earthly and heavenly. I repent of, in your presence, ye believers, O Lord, pardon, through the three words—I praise the best purity, hunt away the Deves, and am thankful for good. I take the law of Ormuzd as my plummet, and repent of all my sins.

*Modern Parsee Catechism.* In whom do we believe? In one God, and none save him. What is the form of our God? He has neither face nor form, color, shape, nor place; we cannot describe nor comprehend him.

Whence did we receive our religion? Through our true prophet, Zoroaster. Whose descendants are we? Gayomars, whom we call the first man, but the wise men of our community—of the Chinese, the Hindoos, and several other nations, dispute this, and say there was a population on earth before Gayomars. \* \* \*

What commands has God sent us through his prophet, the exalted Zurthost (Zoroaster). To know God as one; to know the prophet, the exalted Zurthost, as the true prophet; to believe the religion and the Avista, brought by him as true beyond all doubt; to believe in the goodness of God; not to disobey any commands of the Mazdashna religion; to avoid all evil deeds; to pray five times a day; to believe in the reckoning and justice of the fourth morning after death; to hope for heaven, and fear hell; to consider doubtless the day of general destruction and resurrection; to remember always that God has done what he willed (through natural law).

"Some deceiver," says the Catechism (meaning, no doubt, Christian missionaries) with a view of acquiring exaltation in the world, have set themselves up as prophets, and going among the ignorant and laboring people, have persuaded them that, if you commit sin I shall

intercede for you, plead for you and save you, and thus deceive them, but the wise among the people know the deceit. If any one commit sin under the belief that he shall be saved by somebody, both the deceiver, as well as the deceived, shall be damned to the day of Rasta Khez. There is no savior in the other world; you shall receive the return according to your actions. Your savior is your deeds and God himself. He is the pardoner and the giver. If you repent your sins and reform, and if the great judge considers you worthy of pardon, or would be merciful to you, he alone can and will save you."

Such is the genius and tenor of the sayings and teachings of Zoroaster, the great original light of the Parsee system of worship. How well and impressively do the Bhood and Parsee systems remind us that "we lie in the lap of an immense intelligence," which makes us the receivers of its truth as well as active exponents of good.

Emerson says, "Whenever a mind is simple, and receives a divine wisdom, old things pass away—means, teachers, texts, temples, face—it lives now, and absorbs the past and future into the present hour. All things are made sacred by relation to it, when man lives with God, his voice shall be sweet as the murmuring of brooks, and the rustle of corn. The soul raised over passion beholds identity and eternal causation, perceives the self-existence of truth and right, and calms itself with knowing that all things go well."

Such appears to be the spirit pervading the Bhood and Parsee systems of religion. Neither of them, as a religion, seem to assume to know too much in the beginning, to allow of learning anything in the end, as is unfortunately the case with most other systems.

Principle alone bears the fruits of good and evil, pleasure and pain.

"Proverbs, like the sacred books of each nation, are sanctuaries of the intuitions." The infinite is as open to us, as the unscrupled sky above. We are now on the eve of revising our whole social system—political institutes, educational forms, religion, sciences, arts, trades, marriage and domestic manners, habits and customs, and indeed, earnestly entering upon the interior exploration of our own natures. Reform is the password, and nothing is more needed to make true noble reformers than the grand old primitive intuitions of Bhood, Confucius and Zoroaster.

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Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, NOVEMBER 9, 1872.

## Science and Religion.

In a previous article we alluded to religion and Christianity, showing conclusively that *honeyed words* were not the appropriate ones to use in exhibiting the outrages which the Church had exercised over the consciences of men. It is indeed, appalling when we take a retrospective view, and glance at the horrors of the Inquisition, and in more modern times at the outrages and heartlessness exhibited at the Belfast riots, where Catholics and Protestants, more ferocious than the caged lion, endeavored to annihilate each other. The vast amphitheatre of Rome, built to cater to depraved tastes, by exhibiting combats between men and beasts, has transmitted its qualities to various religious societies, and they, instead of engaging in conflicts with wild animals, fight each other.

Glance at the terrible fury that characterized those engaged in the Belfast riots in Ireland, as depicted in a previous number of the JOURNAL, and the query will arise in your mind, whether you are living in this enlightened nineteenth century, or in the time when the Emperor Galigula catered to the depraved appetites of his people, by encouraging conflicts between men and beasts.

The world moves, however, notwithstanding caruncles occasionally appear in the shape of religious riots and persecution, to bleed and fester, resulting, however, in many cases, in a complete purification of the people.

See the advances that are being constantly made by science. At one time the earth was considered stationary, and it was generally believed that the sun and stars revolved around it. Its surface was regarded as a simple plane, and when it was announced by Galileo that the earth was round, pious Potentates held up their hands in holy horror, and denounced him in bitter terms.

Indeed, the earth has been assigned a certain age; the exact time, or nearly so, of its birth is not given. Being a large body, God was in intense travail for six days ere its birth was fully completed, and then he so exceedingly weary that he was compelled to rest! These are religious "facts," the existence of which have about as ephemeral a foundation as the psychic force of Professor Crookes, or the theories of a wild enthusiast. Religion did its work in presenting to the world those important statements, and then Science stepped grandly forth, and with a smile on her face—her countenance all aglow with divine lustre, presented her facts which completely overthrew the false theories of religion! The demand then was for more science, and less religion; and to-day, too, the cry goes forth—"give us more facts that can be demonstrated."

Glancing at nature in her varied aspects, we find the *microscopic fungus*, a mere infinitesimal ovoid particle, which, according to Huxley, finds space and duration enough to multiply into countless millions in the body of a living fly; and therein we are led into the inexhaustible fields of evolution, and the statement that God created in six days all species of animals, is beautifully refuted. Science, then, is not in harmony with religion in any respect. A deadly hostility has existed between them in all past ages, and to-day it is no less intense!

Science, by one move of her hand, knocked the earth off the *fixed* superstructure on which religion had placed it, and set it whirling in the heavens at a speed of sixty-eight thousand miles an hour! Full of enthusiasm, animated with high and holy purposes, it penetrated the bowels of the earth, collected its hidden secrets, presented them to religionists in the form of facts, showing that man had existed on the face of the earth for untold ages.

In all the contests between Religion and Science, the latter has triumphed. The former has been the implacable enemy of the latter throughout all time, and to-day, dressed in the habiliments of its own cowardice and shame, it retreats like a thief to the lids of the Bible, and there, saturated with the blood

of Christ, it lives amidst the bones of those it has slain in cruel wars, declaring that Adam was the first man.

Science again steps forth, and demonstrates the utter falsity of the statement, showing conclusively that the Mosaic account of the creation of the first pair is false in every particular. The time is not far distant when religion will be considered as one of the most consummate humbugs of any age, and instead of exercising an elevating influence, its effects will be regarded as deleterious to the human race.

P. B. Randolph truthfully says, in his "Pre-Adamite Man," "The first quarrel between Science and the Bible was that of Astronomy, in the person of Galileo, against the religious but ignorant zeal of the past, and Astronomy carried the day, after a rather bad rolling in the dust. Then came the case of Geology against Moses, and Moses gracefully retired. Then comes 'Adam vs. many another First Man,' and we are fighting that battle to-day. Science is about to settle forever one of the most vexed questions that ever came up for human discussion. Arrayed in martial panoply on the one hand, stands a vast army of men who will not see; and on the other a smaller army of men—each armed with a couching needle, wherewith they propose to remove the cataracts from the eyes of those, who, on being told that man can rightly claim an antiquity vastly more remote than has been assigned him, have persisted in declaring that they 'can't see it.'"

Religion represents God as a personal being, invested with omnipotence; who builds worlds, suns, stars and comets, in the same manner that a mechanic would an ocean steamer. The Mosaic account of Creation is given in a manner which seems to indicate that the writer thereof, wrote under the especial dictation of Deity. God did this, and God did that! He walked in the garden of Eden; he made Adam, and taking one of his ribs, he made Eve. While doing this, he soliloquized, just as any mortal would. It would be a difficult matter to tell who heard him, though the Mosaic account of Creation indicates very plainly that the writer thereof was around when the work was going on, and transmitted to parchment the exact words of Deity, or how would it be known that he said, "Let there be light;" "let there be a firmament;" "let the earth bring forth grass;" and in concluding his labors he said, "Be fruitful and multiply, and fill the waters in the sea, and let the fowls multiply in the air." Somebody was evidently around at that time taking items to appear in the Bible.

These statements are the offshoots of religion. And now, would it not be well to organize a gigantic prayer meeting, requesting God to open his mouth again, and show the teeth, tongue and pallet that enabled him to soliloquize so beautifully in the garden of Eden? Would not a prayer meeting of that character, soliciting God to once more open his mouth to the enquiring people of earth, create a great deal of attention, and would not Professor Agassiz ask him for one of his teeth to put with his cabinet of curiosities, along with the tusks of the elephant, lion, mastodon, etc.? That he did *talk* is true, if the Bible statements are correct.

Science ever on the alert, is waging a relentless warfare against Religion, not only setting the earth to whirling in space at almost inconceivable speed, but refuting nearly all its statements. Now comes Professor Tyndall, and desires the efficacy of prayer tested by a scientific method, but religion shrinks from it as a child would from a serpent. In an able article in *The Popular Science Monthly*, he says:

"Thus religion survives after the removal of what had been long considered essential to it. In our day the Antipodes are accepted, the fixity of the earth is given up, the period of Creation and the reputed age of the world are alike disputed. Evolution is looked upon without terror, and other changes have occurred in the same direction too numerous to be dwelt upon here. In fact, from the earliest times to the present, religion has been undergoing a process of purification, freeing itself slowly and painfully from the physical errors which the busy and uninformed intellect mingled with the aspiration of the soul, and which ignorance sought to perpetuate. Some of us think a final act of purification remains to be performed, while others oppose this notion with the confidence and the warmth of ancient times. The bone of contention at present is the *physical value of prayer*. It is not my wish to excite surprise, much less to draw forth protest by the employment of this phrase. I would simply ask any intelligent person to look the problem honestly and steadily in the face, and then to say whether, in the estimation of the great body of those who sincerely resort to it, prayer does not, at all events upon special occasions, invoke a Power which checks and augments the descent of rain, which changes the force and direction of winds, which affects the growth of corn, and the health of men and cattle—a Power, in short, which, when appealed to under pressing circumstances, produces the effects caused by physical energy in the ordinary course of things. To any person who deals sincerely with the subject, and refuses to blur his moral vision by intellectual subtleties, this, I think, will appear a true statement of the case.

"It is under this aspect alone that the scientific student, so far as I represent him, has any wish to meddle with prayer. Forced upon his attention as a form of physical energy, or as the equivalent of such energy, he claims the right of subjecting it to those methods of examination from which all our present knowledge of the physical universe is derived. And, if his researches lead him to a conclusion adverse to its claims—if his inquiries rivet him still closer to the philosophy enfolded in the words, 'He maketh his sun to shine on the evil and on the good, and sendeth rain upon just and upon the unjust'—he contends only for the displacement of prayer, not for its extinction. He simply says, physical nature is not its legitimate domain.

"This conclusion, moreover, must be based on pure physical evidence, and not on any inherent unreasonableness in the act of prayer. The theory that the system of Nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It may of course be rendered futile by being associated with conceptions which contradict it, but such conceptions form no necessary part of the theory. It is a matter of experience

that an earthly father, who is at the same time both wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know also that this complicity extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena. Thus far Theology and Science go hand in hand. The conception of ether, for example, trembling with the waves of light, is suggested by the ordinary phenomena of wave motion in water and in air; and in like manner the conception of personal volition in Nature is suggested by the ordinary action of man upon earth. I therefore urge no *impossibilities*, though you constantly charge me with doing so. I do not even urge inconsistency, but, on the contrary, frankly admit that you have as good a right to place your conception at the root of phenomena as I have to place mine.

"But, without *verification*, a theoretic conception is a mere figment of the intellect, and I am sorry to find us parting company at this point. The region of theory, both in science and theology, lies behind the world of senses, but the verification of theory occurs in the sensible world. To check the theory we have simply to compare the deductions from it with the facts of observation. If the deductions be in accordance with the facts, we accept the theory; if in opposition, the theory is given up. A single experiment is frequently devised by which the theory must stand or fall. Of this character was the determination of the velocity of light in liquids as a crucial test of the Emission Theory. According to Newton, light traveled faster in water than in air; according to an experiment suggested by Arago, and executed by Fizeau and Foucault, it traveled faster in air than in water. The experiment was conclusive against Newton's theory.

"But while science cheerfully submits to this ordeal, it seems impossible to devise a mode of verification of their theory which does not arouse resentment in theological minds. Is it that, while the pleasure of the scientific man culminates in the demonstrated harmony between theory and fact, the highest pleasure of the religious man has been already tasted in the very act of praying, prior to verification, any further effort in this direction being a mere disturbance of his peace? Or is it that we have before us a residue of that mysticism of the middle ages which has been so admirably described by Whewell—that 'practice of referring things and events not to clear and distinct notions, but to notions vague, distant, and vast, which we cannot bring into contact with facts; as when we connect natural events with moral and historic causes.'"

"Thus," he continues, "the character of mysticism is that it refers to particulars, not to generalizations, homogeneous and immediate, but to such as are heterogeneous and remote; to which we must add that the process of this reference is not a calm act of the intellect, but is accompanied with the glow of enthusiastic feeling."

"Every feature depicted, and some more questionable ones, have shown themselves of late; most conspicuously, I regret to say, in the 'leaders' of a weekly journal of considerable influence, and one, on many grounds, entitled to the respect of thoughtful men. In the correspondence, however, published by the same journal, are to be found two or three letters well calculated to correct the temporary flightiness of the journal itself.

"It is not my habit of mind to think otherwise than solemnly of the feeling which prompts prayer. It is a potency which I should like to see guided, not extinguished, devoted to practicable objects, instead of wasted upon air. In some form or other, not yet evident, it may, as alleged, be necessary to man's highest culture. Certain it is that, while I rank many persons who employ it low in the scale of being, natural foolishness, bigotry, and intolerance, being in their case intensified by the notion that they have access to the ear of God, I regard others who employ it as forming part of the very cream of the earth. The faith that simply adds to the folly and ferocity of the one, is turned to enduring sweetness, holiness, abounding charity, and self sacrifice, by the other. Christianity, in fact, varies with the nature upon which it falls. Often unreasonable, if not contemptible, in its purer forms prayer hints at disciplines which few of us can neglect without moral loss. But no good can come of giving it a delusive value by claiming for it a power in physical Nature. It may strengthen the heart to meet life's losses, and thus indirectly promote physical well being, as the digging of Æsop's orchard brought a treasure of fertility greater than the treasure sought. Such indirect issues we all admit; but it would be simply dishonest to affirm that it is such issues that are always in view. Here, for the present, I must end. I ask no space to reply to those railers who make such free use of the terms insolence, outrage, profanity, and blasphemy. They obviously lack the sobriety of mind necessary to give accuracy to their statements, or render their charges worthy of serious refutation."

## Swedenborg.

Occasionally the *Phrenological Journal* admits an article to its columns relating to Spiritualism, but in so doing it is often prompted to make a very weak apology. In the November number, a zealous admirer of Swedenborg gives some interesting items which we transfer to the *Journal*. The followers of Swedenborg are quite numerous in this country, yet they entertain many notions inculcated by Moses, and that have no foundation whatever in common sense, or in fact.

Swedenborg lived and wrote about a century ago. He was a distinguished philosopher before he commenced writing on theological subjects. Most of his theological writings were published anonymously, only in one of his last works, "The True Christian Religion," at the earnest advice of his friends, did he add to the title of the work his name, thus: "By Emanuel Swedenborg, Servant of the Lord Jesus Christ." It was an important idea with him that men should receive the revelations made by and through him neither on authority nor persuasively, but because they perceive them to be true. Yet no prophet, seer, or disciple has more emphatically proclaimed his mission, for he says: "I have been called to a holy office by the Lord himself. I can sacredly and solemnly declare that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose he has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein, and this privilege has now been granted to me for twenty-two years. But in

the present state of infidelity can the most solemn oath make such a thing credible or to be believed? Yet such as have received true Christian light and understanding will be convinced of the truths contained in my writings, which are particularly evident in the book of 'Revelations Revealed.' Who, indeed, has hitherto known anything of consideration of the spiritual sense of the Word of God, the spiritual world, or of heaven and hell, the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed that these and other things of like consequence are to be eternally hidden from Christians?"

In his declarations that he had seen the Lord, he is only imitating ignorant Bible characters, who affirm respectively that they wrestled with him, eat with him, spake with him face-to-face and heard his footsteps. Like them he simply was mistaken, calling a spirit God, and ascribing to him all-power.

In a letter to the King of Sweden, with characteristic simplicity and boldness, he said: "When my writings are read with attention and cool reflection (in which many things are to met with hitherto unknown), it is easy enough to conclude that I could not come to such knowledge but by a real vision, and converse with those who are in the spiritual world. I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any admixture of deception. This knowledge is given to me by our Savior, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness."

When asked why a philosopher was chosen to this office, he replied, "To the end that the spiritual knowledge which is revealed at this day might be reasonably learned and naturally understood, because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former."

To the Swedish clergyman who visited him a short time before his death, and who urged him to recant what he had written if it was not true, he replied, with great zeal and emphasis: "As true as you see me before you, so true is everything I have written; and I could have said more had I been permitted. When you come into eternity you will see all things as I have stated and described them, and we shall have much to discourse about with each other."

He claims to have had open intercourse with the spiritual world, which world is not far distant, but immediately associated with the natural world, and to have conversed with its inhabitants face-to-face, as man converse with his fellow-man here, for over twenty-seven years; and he claims to have had advantages over all other men who have ever conversed with spirits, inasmuch that he was specially permitted by the Lord and protected and guided by angels that he might view the heavens and hells, and be able to reveal to men the state of man after death; without such permission and protection he has shown that if he had had open intercourse with spirits, he would simply have come in contact with his associate spirits, who are like himself, and could have received no reliable knowledge of the ultimate destiny of man.

But all this was but little more than incidental to his chief mission. He claims to have received from the Lord the truths of a new dispensation, including the true meaning or spiritual sense of the sacred Scriptures, unfolding it in strict accordance with the great and universal science of correspondence between natural and spiritual things. In the light of the spiritual sense, it is claimed that all of the apparent contradictions of the latter disappear, and it is demonstrated to man's intellectual perceptions beyond the possibility of a doubt that in the Bible we have special revelations from God to man. Swedenborg assures us that he received nothing of the doctrines of the New Church, or of the spiritual sense of the sacred Scriptures, from any angel or spirit, but from the Lord alone, while reading his Word. He most solemnly declares that he witnessed the last judgment, in the spiritual world, during the year 1757, and he anticipated, as a result of that judgment, that mankind would thereafter be in a greater state of freedom on religious subjects than before it, as a vast cloud of evil spirits who obscured the descent of heavenly light, were removed from contact with men in the spiritual world at that time. All things were to be made new, in fulfillment of the prophecies in regard to the Lord's second coming, which was not to be a personal coming in the natural world, but a coming in the clouds of heaven (not of earth), or in the literal sense of his Holy Word, to which the natural clouds correspond. They thus correspond because we receive spiritual light and heat or divine wisdom and love through the letter of the sacred Scriptures, as we receive natural light and heat through the natural clouds.

That the doctrines and writings of Swedenborg are far in advance of the teachings of the various orthodox churches, there can be no doubt, yet there is a vein of sophistry permeating them in some respects that makes them comparatively useless to Spiritualists. In his communion with spirits, he only enjoyed a privilege that is now common to thousands of mediums in this country, and in viewing them in their supernal homes, it is not strange that he selected one from the number whom he designated as God. There are many sublime truths in his writings, yet like the Bible they contain many erroneous statements.

MISS NELLIE L. DAVIS can be addressed for the next two weeks care of James S. Bonney, Abington, Mass. Societies desiring her services for the winter and spring months, can write her as above.

## Another Prophecy.

Notwithstanding the prediction was made that Chicago would be inundated and destroyed last July, and notwithstanding that Plantamour, an eminent French Astronomer, made a prophecy, based on mathematical calculation, that a comet would come in contact with the earth last August, destroying it, yet to-day all is well. Chicago is brilliant with progress, and the evil comet has not done its work of destruction. Now, Plantamour, smarting under his miscalculations, has again been figuring, and bursts forth with the remarkable statement that in the year 2,011, the world and all humanity will be in as complete a state of preservation as a solid body of ice can make them. It is well that he has located the fulfillment of his predictions to such a distant date, giving all a chance to prepare for the remarkable event. However, should such a condition of the natural world exist, Yankee ingenuity would invent some method whereby the common order of things will remain unimpaired. At this age of the world mankind can prepare for any emergency; and if the sun don't shine, and the moon turns its face away in disgust, arrangements will be made to sustain the natural order of life. No comet, inundation, pestilence or famine can overcome Yankee ingenuity. It is useless for prophets to predict a universal collapse of things generally, while wooden-nutmeg-men exist in abundance. We have no fears. Let things be placed topsy turvey; the earth badly smashed; rivers turned from their courses; mountains leveled and lakes dried up, and the next morning thereafter you would see countless men at work, putting things to rights, and soon a better condition of affairs would be inaugurated than ever before. Don't borrow trouble, then, over these prophecies, for Yankee ingenuity will overcome all obstacles in the way of success.

## That Donation.

Rev. Samuel Brown, who, actuated by some hateful, malignant feeling, shot a little boy in Cincinnati, no doubt thought that by donating one hundred and fifty thousand dollars to the Church that he would, thereby, save his soul from hell. Well, if a man can buy admittance to heaven the same as a bootblack can to the theatre gallery, then, no doubt, this reverend gentleman occupies a high seat. To us, this donation resembles a drowning man grasping at a straw, and we opine that the donation will prove a curse rather than a blessing. Had he given the amount above expressed to the parents of the deceased boy—those whom he had irreparably wronged—then, perhaps, his soul, like old John Brown's, might "go marching on."

But there are palliating circumstances connected with this atrocity. Brown was old, and somewhat demented, as this extraordinary donation shows; and it would be well for all to look on the bright side of his character, if he had any, remembering that human nature is as gross in the Church as out of it, and that divines are subject to the inherent tendency of that grossness. Like all other bigoted religionists, he contributed to the advancement of the Church, regardless of those whom he has so badly injured.

How true it is that the good that money might do, is perverted from its natural channel, to build up an aristocratic Church, and perpetuate the worst kind of bigotry and selfishness imaginable. But this is the legitimate result of false teaching and false ideas. Some men think they can buy the favor of God, the same as a little boy can a dried herring, and the result is a great loss of money to the world.

## Mrs. Maud Lord.

On Friday evening last, we witnessed the materialization of spirit forms through the mediumship of Mrs. Maud Lord, at the Spirit Rooms of Mr. Hoyt. Many remarkable events are recorded as having taken place at Moravia, through the mediumship of Mrs. Andrews, but it is now a recognized fact, that the same character of manifestations can be witnessed daily in this city, at the seances of Mrs. Lord. We were only present for a few moments, but during that time we witnessed several well defined outlines of faces at the aperture in the cabinet, while the medium was securely tied. One arm, having on it what appeared to be a common cotton sleeve, was thrust out at least two feet. The hand was a third larger than that of the mediums, and could by no possible means, be represented by hers.

We propose, during the coming winter, to attend the seances of the Physical Mediums that visit the city, and shall, from time to time, give our readers the interesting incidents connected therewith.

"A LARGE audience greeted Mrs. Wilcoxson in Constitutional Hall, Topeka, (says a paper published there), and were not disappointed in their expectations of a rich treat. She spoke extemporaneously just one hour, never repeating an idea or sentence. Her utterance is rapid, yet distinct, and she never hesitates or is at a loss for words. She was followed with a short address by Mr. Chase, on the subject of the proposed attempt to amend the Constitution of the United States, so as to 'put God into it,' to use his expression. Of course, he and those who believe with him are opposed to this change."

JOHN BROWN SMITH speaks in Philadelphia, Pa., in Assembly Hall, corner of Tenth and Chestnut Street, on each Sunday, at 10½ A. M., and 8 P. M. A social conference at 3 P. M., during the month of November. Subject for the opening day—morning, "How to be saved;" evening, "How to live a noble life." He will make engagements for lectures during the winter, in States adjacent to Pennsylvania.



## Original Poetry.

## KNOWLEDGE.

BY MRS. LU WESTBROOK GRAY.

Knowledge reacheth forth her hands to heal us,  
Heal the nations with its growth,  
Tempt the mind with untold treasures  
Richer than the minds of earth.  
Cramped and weary souls have struggled  
All along life's dreary path,  
Half expecting, ever fearing  
God's almighty vengeful wrath!

Superstition's rage and fury  
Craving human blood and gore,  
Mark the ages now receding,  
Growing fainter evermore.  
Onward spread the tide of knowledge,  
Teaching man to do and dare,  
Fitteth him for any station—  
Don't confine him more than air.

There is room for all creation,  
Open wide the golden door,  
Know thyself and nearer heaven  
Thou wilt be than e'er before.  
Fashion's pomp will pale and quiver,  
Lowly hearths will brighter glow!  
Lofty aspirations stirring,  
Making earth a heaven below;

Filling hearts with love for brother,  
All are human, half divine,  
Teaching all that God's within us,  
Love so vast we can't confine.  
Thus with reason's reign outreaching  
All the isms of the earth,  
Bless we, then, the fount of knowledge  
And the love that gave it birth.  
Marquette, Mich., Sep. 24, 1872.

GEORGE A. FULLER, of Natick, speaks in Good Templars Hall, Natick, Oct. 27th.

WILLIAM BRUNTON commences with November, his engagement in Albany, New York.

We would call attention to the notice of the Yearly Meeting to be held at Richmond, Ind., on November 15th, 16th and 17th.

"STATUOLISM, or Artificial Somnambulism," by Dr. Fahnestock, continues to be the most popular work on the subject ever published.

MRS. L. H. PERKINS is now lecturing at Warren, Illinois, for the Society there, with much success, and giving unbounded proofs of spirit-power at her seances.

MISS HELEN GROVER's present address is 24 Willow Place, Brooklyn, N. Y. She would be glad to make engagements to lecture in that vicinity.

PROFESSOR S. B. BRITAIN will publish early in November, his *Journal of Spiritual Science, Literature, Art, and Inspiration*, with illustrations.

DR. M. M. TOUSEY has removed from Angola to Versailles, N. Y., where he is still at the service of his numerous friends, either as a healer or lecturer.

If you want to learn all about that much-abused gentleman, called by our Orthodox friends, the Devil, Satan, etc., read his Biography, by Kersey Graves.

BROTHER STEBBINS has rendered valuable service by publishing "Chapters from the Bible of the Ages." It contains some of the finest gems of the greatest minds of all ages and beliefs.

BROTHER C. C. COLBY, of Carthage, Mo., is about to remove to some point in Texas. We congratulate our Texan friends on the acquisition of so good a citizen as Brother Colby, whose departure from his old home is greatly regretted. May success attend him.

DR. H. P. FAIRFIELD will speak in Lynn, the two first Sundays of November. Will lecture week evenings in the vicinity, if desired. He is also ready to make engagements for the winter months, wherever his services may be required. Address Ancora, Camden County, N. J.

D. W. HULL, who is now closing his work in Will County, will go next to the Quarterly Meeting at Adrian, Michigan, November 16th and 17th. He would be glad to make engagements for the winter as soon as possible. The crowded houses which invariably greet him in every place demonstrate his popularity.

R. G. ECCLES, Inspirational Speaker, of Kansas City, gave us a fraternal call while en route to Breedsville, Mich., to attend the Convention at that place; from there, he goes to Cincinnati, to fill a month's engagement. He is engaged to speak at Clyde, Ohio. We bespeak a very favorable reception for Brother Eccles, wherever he goes.

MRS. ABBY N. BURNHAM has been lecturing in East Foxboro' and Whiting, Mass., for the last three or four weeks. Some of the illiberal ones tried to prevent her having the use of the schoolhouse to speak in, but their designs were frustrated, and resulted in larger audiences than could be accommodated. Her lectures were satisfactory, and many acknowledged to a deeper interest in the subject of Spiritualism than ever before. Mrs. Burnham speaks in Baltimore during November.

## Windows and Orphans Fund.

N. W. J. donates fifty cents to the Widows and Orphans Fund. Thanks in their behalf. Who will follow the example?

## "The World's Sixteen Crucified Saviors." An Error Corrected.

In the two articles appertaining to this subject, published in the JOURNAL, of the 19th instant, the printer in both cases dropped the s from the word "Saviors" where the language is used, "The World's Crucified Saviors," thus converting it into the singular number, and making me sanction the common Christian error of assuming the crucifixion of but one sin-atoning God, while the theological records of past ages contain the history of no less than twenty, as will be proved by my forthcoming work. (Two other volumes on the same subject are nearly ready for the press.) In view of the fact that so many Saviors have died for us—have poured out their blood upon the cross for our sins, we ought certainly none

of us to be lost. Paul having declared, "I am determined to know nothing but Jesus Christ, and him crucified," precluded himself from the privilege of acquainting himself with the history of other Gods. It cannot excite our wonder, therefore, that Paulite Christians being religiously bound to follow his example, should shut their eyes upon the fact that other Gods than Jesus Christ, forsook the throne of heaven, and come down and be murdered for the misdeeds of mankind. To enlighten this class of Christian professors is in part the design of the work I have recently advertised. Here permit me to remark that, although I have proposed to publish the work by subscription, as suggested by Herbert Spencer, one of the greatest authors and book publishers of the age, yet if some good brother, actuated by a desire to advance the cause of Truth, and replenish his own pocket, will advance a few hundred to aid in publishing the work, it will be put to press immediately. He will be secured in the safe return of his money, and a very liberal interest for the use of it. Or, if he prefer, he can have an interest in the copy-right. A correspondence on the subject is solicited.

Richmond, Indiana. K. GRAVES.  
N. B.—Having received many calls to lecture in new localities, I wish to say to the friends in those places that where there is no society, and but few Spiritualists, I will give three lectures for ten dollars, or whatever amount they can raise.

## New Publications.

HAND-BOOK OF COLORADO, DENVER. J. A. Blake and F. C. Willett, publishers.

This is a valuable little work for all interested in Colorado. The letter-press and general mechanical appearance of the pamphlet are very fine, and reflect credit upon the Denver Tribune Association, who did the work.

BIOGRAPHY OF A. B. WHITING, together with selections from his practical compositions and prose writings. Compiled by his Sister, R. Augusta Whiting. Boston: William White & Co., Publishers.

The interesting features connected with the life of Brother Whiting are presented in an attractive style in this book, and those who have listened to his ministrations, will peruse them with great pleasure. As a trance speaker he had but few equals. The influence that controlled him seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, historical incidents illustrative of the truths of Harmonical Philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul and the lofty thoughts of a well-stored mind. In this book we have the life of a man who devoted his whole time to the promulgation of the truth of Spiritualism, and it will be read with interest by all true Spiritualists.

NEWTON'S "LESSONS FOR CHILDREN ABOUT THEMSELVES," is meeting with a rapid sale, and has been already adopted as a text-book by many Children's Lyceums throughout the country, also in the Seminary of the Misses Bush, at Belvidere, New Jersey. It is highly adapted to its purpose. Professor S. B. Britain, the well-known author, says of it:

"I have examined your 'Lessons for Children,' embracing a course of elementary instruction in Anatomy and Physiology, and must express my unqualified approval of the entire conception and execution of your work. The essential facts of science are arranged with admirable method, and otherwise rendered attractive by a charming simplicity of statement and freedom of illustration. The explanatory notes are concise and easily understood. The occasional moral reflections are not only gracefully introduced, but so eminently free from all suggestions that they appear to flow naturally from the subject. The 'Lessons for Children' should immediately become a text-book in the schools, and have place in every family."

For sale at the office of this paper. See advertisement in another column.

## CHAPTERS FROM THE BIBLE OF THE AGES.

Is the very appropriate title of a valuable work of four hundred pages, edited and compiled by Giles B. Stebbins, a gentleman well known to many of our readers, as a talented lecturer and scholar. The character and scope of the work are best told in Mr. Stebbins' own language:

"The title of this book bespeaks its aim and scope. For years I have felt the need and importance of such a work, and have waited for able hands to undertake it on a larger scale; but the people want, and should not wait. After no small labor and care in research and selection, I send this out, to meet in some degree a pressing popular want, and to help, as an incentive, to the more comprehensive work which a fit company of ripe and large-hearted scholars should unite and prepare. Our Bible, as read in the churches and in our homes, is but the record of Hebrew thought and life, and myth; in part fragmentary, inconsistent and imperfect, yet all to be accepted as true and miraculously infallible,—whether Reason, Conscience and Intuition consent or not,—according to a strange theory of theology that God made these supernatural revelations only to this people for a certain time and then ceased."

"The Bible of the Ages is the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race, constantly being lived and written, and to be read with free and open mind, and the hopeful thought that richer chapters are yet to come for us and for those who may live after us: since truth and inspiration are the heritage of humanity, correlated, evolved, and developed into higher harmony and perfectness by spiritual laws, which are the Divine Intent, or 'the will of God.'"

"Keeping in mind our need of the experiences and aspirations, not only of the Hebrews, but of all humanity, my effort has been to select some of the best thoughts from different races and ages. Full statements of systems of religion or philosophy cannot be given in these narrow limits, yet much of their vital and essential elements will be found, gathered from 'Sacred Books,' from old philosophers, and from later teachers and seers and reformers. Of course but few are chosen from many equally valuable utterances, and whole nations are, of necessity, passed by, yet enough is offered to show the narrowness and absurdity of our traditional and theological education, that only one book called the Bible is divinely inspired, and must therefore be the master of the soul. This inspiration is losing its power, and we want a broader outlook."

"To seek for Truth, wherever found, On Christian, or on Heathen ground."

"These rich chapters are gathered from this broader field, and will show that truth is not partial or limited, but fluent, penetrative and universal, growing, from within, with the growth of humanity."

## Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## THE PHILOSOPHY OF THE CIRCLE.

A Lecture by Emma Hardinge-Britten, delivered before the First Association of Spiritualists of Philadelphia.

[REPORTED BY H. T. CHILD, M. D.]

## INVOCATION:

Oh, Thou Eternal Spirit, who guards and watches us when the darkness of night is over us! The day is done, and with its freight of good and evil has gone up to Thee. Some of us have fallen by the wayside, sunk beneath the dark hour of temptation; some of us have risen victorious over sin and crime. All that we have done is done forever. Thou hast aided us, and oh, Great Spirit, forgive our shortcomings, and strengthen our resolutions; help us this night to learn the lesson of the darkness, tracing as we may the stars of thy Providence illuminating the mid-night sky, and filled with a faint reflex of thy power and thy wisdom, and in the mimic stars that we have lighted, prove there is no darkness but what the power of Spirit can overcome. Teaching us this sublime lesson, and instructing us how to kindle up the stars of promise within the darkness of our heart, we repose in trust on Thee, oh, thou who art ever the light, shining in the darkness; and with each morning sun may we arise strengthened and refreshed for the eternal pilgrimage which brings us nearer, nearer, our God, to thee!

## LECTURE.

Our subject will be the Philosophy of the Circle, and what we may expect by the way of reliability in Spiritual intercourse. It is a curious and significant fact that, in all the dark days, when Spiritualism was magic, and in all the practices of the ancients, who without our consciousness of Spiritual verities, were the absolute practitioners of them, and were accustomed to use the machinery of the Objective Circle, within which the power was supreme, so that antagonistic spirits could not penetrate. In the Nineteenth Century, one of the first and most important steps that was directed, by way of obtaining spirit communion, was from a circle of human beings—a living barrier to the supposed influence of the antagonisms around us. Is this a mere coincidence, or is there a scientific relation between the intuitions of the accurate and the direct instructions received from Scientific Spirits in the Nineteenth Century.

Our experience in regard to the movements of Electricity and Magnetism is that they perform a circuit, and that there is always a direct returning current. This point is well understood. When persons desire to form a battery, they must complete the circle to enable the spirits to form a battery and circuit. There are two results to be obtained from the formation of the Spirit-Circle—first, the completion of the circuit in accordance with the electrical laws; and next, by the combination of the magnetism of each person present, determined through the action of the Circle, to concentrate the focalizing power or force that is to be used.

Whether the magicians of old fully understood what they were employing or not, we know that all magic consisted in the practice of Psychology or Magnetism. Fascination, enchantment and sorcery were nothing more than the influence of mental power, exercised by one master mind over another, with an inferior capacity! The practice of magic, where the evolution of magnetic force from minerals was used, was the result of a psychological action of the mind, which covers the entire ground, since it is well known that, by the action of vital electricity and magnetism, spirits can communicate; we infer that they did communicate in the days of magic, doubtless for the especial benefit of every religion. It does not alter the fact because hundreds of persons neither understand nor comprehend the subject; as reasonable beings, we have nothing to do with them. It is simply our purpose to investigate that which in his infinite wisdom God has made plain to us. We find, therefore, that the Circle bears a strong significance to the performance of the occult power, which was known in ancient times.

The Spirit Circle is formed of living organisms alone, without any of the dark superstitious forms and magical rites, all of which were nothing more than a means of psychologizing and fastening the minds upon the subject.

The question now arises as to the methods the spirits instruct us to use so as to confer the highest benefits on those who take part in them. We have learned that there are two objects to be gained by the formation of the Circle—one for consolidating the power, and producing a greater amount of force for working the phenomena through well developed and powerful mediums; and the other for the purpose of effecting the latent powers of mediumship in those who were not yet unfolded into a recognition of this. It is through this means that spirits are attempting to give us the revelations that the Great Spirit has entrusted to his ministering angels, and which still come through channels of immutability.

We press this home upon the thinking Spiritualist, because the day has come when our religion is to be no longer a myth, but to be demonstrated by facts—all facts are God's facts—though they come through these external means. The spirits have given directions in regard to two classes of Circles. In the one case, they refer to those sweet philosophical utterances, so full of eternal truth, that are often cited by your speaker—to the directions and charges given by the best of all spirit mediums—him upon whom the Spirit was poured without measure—Jesus, of Nazareth. In parting from his disciples, when himself a Spirit, so that he could come no longer in their midst in the form of mortality, he bid them remember that, where two or three were gathered together in His name, there would he be in the midst of them.

Very recently, we have cited another great experience of those who waited for the Spirit earnestly and faithfully, and realized it on the day of Pentecost—those upon whom sat tongues of fire, who realized the outpouring of the Spirit. They came "together with one accord." There is the first point demanded for the full success of the Spiritual circle.

Spirits tell us to come together with feelings of harmony, and focalize our thoughts upon one point, and not to enter the Spiritual Circle with aught that is selfish or inharmonious, nor to bring thither aught of insincerity of character that shall interfere with the success of the manifestations. We must come together of one accord in our circles, as a pentecostal meeting, soliciting the presence of those advanced and pure spirits, whose wider sphere of knowledge makes them wiser than ourselves. We call upon those whose mortal forms we have laid away in the grave. We forget their faults and failings now, as their ashes crumble to decay beneath the Spring flowers. How sacred, how beautiful a transfiguration is death.

Our friends become God's ministers to us if

we go to the circle with pure and holy aspirations; but if we go there careless and indifferent, seeking only for phenomena, we may have occasion to complain, and deplore that we are the subjects of evil or undeveloped spirits. We must learn this great lesson, that like always answers to like, and the very first element that is demanded at the spiritual circle is harmony, and focalization of thought; next, that that thought shall be pure, and our invocation shall be for the good and the true. In these circles we are only looking for communication through one powerful medium, and there is a magnetic law here. We must concentrate and determine all the forces of mind upon this medium, and not upon ourselves. We know that many mediums do not need the influence of a Spiritual circle to call forth their powers, and there are those who cannot sit in the circles, their powers being called into operation better when there is not this magnetic concentration upon them. The second circle to which I have alluded is that which I earnestly commend to the thought and experience of Spiritualists; it is the circle for development—the circle where, by a scientific combination of certain forces, the latent powers of mediumship may be unfolded. Every human being possesses more or less of mediumistic power. When we traverse the sands of the golden desert, and gather the scales which shine upon the surface, we know that these are but indications of vast beds of treasure—great mines of wealth hidden away—so of these modern manifestations, floating on the surface of society. The most susceptible of its members have received deposits of these scales of gold, these glittering, shining evidences of the unwrought mines of treasure existing in every human organism.

The opening of the gates in the Nineteenth Century has been permitted for special individuals; the golden gates of eternity are thrown open forever, because they are opened upon those scientific foundations which leave no possibility for their being closed. This is no spasmodic eruption of power, that will pass away; but it is by the operation of natural and immutable laws. This modern improvement brings the promise of equal and mighty treasures hidden away in the human organism, but it needed, in the first instance, that the way shall be marked out by pioneers, by careful experiment and close observation. The Spirit circle is one of the methods of unfolding this universal power—to do this it should be carefully adapted to the temperaments of the individuals composing it; they should be arranged as positive and negative, and these should be as nearly equally balanced as possible. In this way you will kindle up the latent forces of each one, and awaken all those forces which simply require the magnetic fluids, which you bring. This process of development will thus generate mediumistic power in one after another of the circles.

Circles thus formed should meet regularly and promptly, and they will soon receive directions from the Spirit as to the best course to be pursued. We need not go into the minutiae more fully, but will speak of its uses with reference to communication, and the reliability you may attach thereto. In the first place, you should enter upon this communion with the recollection that the spirit country is peopled from this earth; that all the affections, energies, proclivities and passions—all the grades of character and intelligence that have ever figured in human life, are to be found represented in the reflection of the world of spirits. If you keep this steadily in mind, all the mistakes and difficulties and follies that spirits may suggest will be understood. Bear in mind that there are spirits whose darkness and crime you have manufactured here on earth by the false condition of society. Then, accepting the assertion which all spiritual testimony brings to you that this world of spirits not only contains a reflection of all the conditions of earth, but it also has the developed spirit and progress of the good and true who have passed from earth, and whose mission is to present brighter and grander truths than the world has ever known. It is with such as these that you are permitted to commune and hold intercourse. The gates are open, and while you must necessarily find something of the darkness and error which have been conjured up on this earth by the false conditions of society, forget not that the grandest and the highest has given his angels charge over you; forget not, the love that has guarded and guided you in human life; forget not the selfish purposes that have made men willing to lay down their lives for their country; forget not the genius and intelligence that have adorned the world with the lamps of knowledge—all these still live and love and will communicate; these are the companions whom you should invite to your spiritual gatherings; these are they whom you may attract, if your aspirations go up in these directions. Whilst, therefore, you must be prepared for mistakes and even falsehoods, you must guard against the possibility of being tempted by the spirits, as you would by a mortal; you must invariably exercise your judgement and remember that you are responsible for throwing this either upon mortals or spirits. You need have no more fear of them—standing poised in the right, you may receive lessons from all these. By this means all superstition will be taken away from the intercourse with the spiritual world.

Hitherto we had watched, prayed and hoped for spiritual intercourse, to come by the will of God, and have supposed them to come by the suspension of laws, so that they brought with them nothing but terror, fear and shrinking from the possible appearance of the blessed dead, as we would from demons conjured up by the fables of old mythology. Now the gates are open and bright and blessed spirits come again and walk with us, and are ready to give us the reason for their coming—it is by a natural law, and the incomprehensible and seemingly miraculous is laid aside. We have no mystery of godliness about it. They have learned the art of telegraphing, and have mapped out the footprints of a demonstrable science.

We know that spirits come under the form of law, that when they have broken through the prison house of matter and entered into the larger liberty of spiritual existence, they are indeed bound by a law still more stringent, a law of supreme good, supreme wisdom and from that they cannot turn aside. They do intimate to us that law fetters them and hinders them from doing our work and depriving us of the discipline of earth-life. The last point of spirit communion to which I shall call your attention, is that which transcends even the spirit circle, the most reliable of all forms of intercourse, that in which spirit speaks to spirit by impression, face to face. We do not allude to that state in which we can not discriminate between our own impressions and those of spirits. There are many who are not Spiritualized enough to recognize the voice of the spirit with certainty; yet we are continually receiving motions, impressions, warnings, imaginations from spirits, and we know not from whence they come. In the presence of the world, the rush of external excitement prevents us from interpreting these correctly. In the spiritual world the mask is torn off, we are known for what we are and not what we seem! Our spirit looks upon another and perceives the entire reminiscences of life engraved all over it, the thoughts that have

constituted the life history of that spirit are read at once, because our spirit body is modified by our thoughts and the motives that have prompted our acts. You ask how shall we cultivate this power of distinguishing impressions? By those methods of aspiration which are a constant living prayer, seeking after that which is high and holy, by the exercise of our spiritual natures, by perpetually striving after the good and never forgetting reality of existence, using life only as a means, not an end. Thus shall we attract high and holy spirits to our midst, and they will make their presence known to us. The spirit circle is only a complement to the great universal force of inspiration. As we thus aspire after high and holy influences, we do not lose our practical natures. We do not lose our capacity and adaptation for life work; but we grow stronger and better able to do it. We find life burdens easier to bear and life's thorny road strewn with roses. The true Spiritualist who realizes this communion becomes more and more practical, and realizes more and more the importance of life's duties; realizes that it is a privilege to live and work, and when our strength fails, our courage falters, and our burdens grow heavy, then we counsel with the spirits and find relief and are made stronger.

Through the spiritual circles and the grand development that will result therefrom the time will come when all earth shall meet with one accord, and tongues of fire shall sit on each one's head, and all men shall hear each other, no longer speaking in strange tongues, but in the universal language of human love and spiritual brotherhood.

## City Entertainments.

[For the week ending, November 2nd.]

M'VICKER'S THEATRE.—Madison street, between State and Dearborn streets. The popular artist, Maggie Mitchell, in her great rendition of Jane Eyre. Saturday, at 2 P. M.—Maggie Mitchell Matinee.

MYERS' OPERA HOUSE.—Monroe street, between State and Dearborn streets. George and Charles Reynolds constitute one of the principal attractions in connection with Arlington, Cotton and Kemble's Minstrels. The lovers of fun can find here enough to satisfy them, and that of a high order.

HOOLEY'S OPERA HOUSE.—Randolph street, between Clark and LaSalle, R. M. Hooley, sole proprietor and manager. The second and last week of the Three Hunchbacks! By the great Kralffy's, and the Abbott-Kralffy Combination, from the Grand Opera House and Olympic Theatre, New York. Tremendous hit of the Cat Duet! Unqualified success of the unapproachable Joe Brothers in their Hat Spinning and Musical Ranks.

AIKEN'S THEATRE.—Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Immense success of Mr. Frank E. Aiken and the new dramatic company in the Ticket-of-Leave Man! Grand Matinees Wednesday and Saturday. Seats secured six days in advance.

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. Monday, Tuesday, Wednesday and Thursday evenings and Wednesday Matinee, will be produced Mrs. F. S. Chanfrau's wonderful Boston success, Dora, as played by her nearly four hundred nights.

## Passed to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

HON. WM. A. BOARDMAN, one of the first settlers of Ill. and a veteran in Spiritualism, passed to the higher life on the 13th day of October, 1872, at Crete, Ill., aged sixty-six years, seven months, and twenty-eight days.

JUDGE BOARDMAN'S funeral oration was delivered by Dr. Blain, one of the most eloquent trance speakers in our ranks.

A church was tendered to our friends for the occasion, and a very large concourse of people were in attendance, manifesting deep respect for the memory of the deceased.

WANTED.—A respectable widow lady of 30 years, wishes to correspond and form the acquaintance of a widower or gentleman of means, (who is a Spiritualist) with a view of matrimony. Address S. M., P. O. Box, No. 310, Concord, Ohio.

## WANTED.

A LADY PHYSICIAN intends traveling in the southern states during the fall and winter. She desires a good Test Medium to join her. The trip can be made a profitable one for both parties. Address or inquire of M. S. L. M. HENDER 240 West Madison St., Chicago, Ill. 2t

RECOMMENDED BY THE BEST BREEDERS. CANA'S SHEEP, CATTLE AND HOG MARKS. Sent to any address free of expense for 4 and 6 cents each. Send two stamps for samples and testimonials. Agents wanted. (Port Huron, Mich.)

Cana & Young. (West Lebanon, N. H.)

Dr. Samuel Maxwell Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines indicated. Treats all forms of disease with great success. Cures Catarrh, Incontinence, Consumption, Cancer, Dyspepsia, Epilepsy, Paralysis, Piles and Fistula without the knife, private diseases of men and women. Examinations and prescriptions \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00. Agents cure, warranted: by mail, \$1.00. Constipation cure, warranted, \$1.00. Sittings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address SAMUEL MAXWELL, M. D., 72 South Sixth St., Richmond, Ind.

## DISCUSSION ON THE PHENOMENON OF MODERN SPIRITUALISM.

PROPOSITION: Resolved, That man lives after the death of the body in a conscious state, and communicates with the inhabitants of earth.

Affirmative. Dr. J. G. FIELL.

Negative. T. H. DUNK.

This debate is rich in historical and scientific research, containing a vast fund of information in a compact style, and so brilliantly and cogently expressed that the perusal of the same fascinates and instructs the reader. Every investigator should have it; every student of the Harmonical Philosophy should carefully examine its pages, and scrutinize critically the position of each of the disputants. Both of them are educated men, well versed in historic and scientific lore, and the knowledge that each one possessed on this subject, has been brought to light.

Price: 50 cents. Postage 2 cents. For sale wholesale and retail at the office of this paper.

## NATURE'S LAWS IN HUMAN LIFE:

AN Exposition of Spiritualism: Embracing the various opinions of Extremists, pro and con, together with the Author's Experience.

BY THE AUTHOR OF "VITAL MAGNETIC CURE." Price 1.50; postage 20 cents. \*For sale by the Religio-Philosophical Publishing Co., 150 Fourth Ave., Chicago.



## Inner-Life Department.

### Circle of Light.

W. L. JACK, M. D., Medium;  
JOHN BROWN SMITH Reporter and Correspondent. Pa-  
pers can be obtained and subscriptions received by him  
at 812 North Tenth street, Philadelphia, Pennsylvania.

#### Philadelphia Circle of Light.

NATHANIEL BLIZZARD.

"I lived down in Chester, Pa. My name was Nathaniel Blizzard. They called me Nat. I was killed about two weeks since. I was knocked out so quick that I did not know anything. I used to know the medium. He will be surprised. I want the folks in Chester to know that I am come back. I am going to build a new ship of truth and want the bow pointed towards Chester. I could use a sledge hammer pretty well, and now desire to strike a blow. I am a pretty good sort of fellow. I had not much education. It is kind of funny that a fellow can jump into a fellow and come back in this way. I feel as though I was laying plank on board of ship. The mediums father was a ship carpenter and just laid a plank for me to step aboard of this ship—that is how I got here."

LOUISA VERNON ROBERTS.

"My papa and my uncle have been here. I would not come back to earth again for all the joys it can afford. Oh, friends be dutiful, and you shall have plenty of light. Come journey with me and gather life flowers—here are lilies, pinks and roses that grow in the light of truth. Oh, come to the garden of the soul, I must go back to my papa at Burlington, N. J."

MARY JANE HANNUM.

"I have laid aside the old book, and taken up the new one of truth. I wish I could speak as I wish to; I find so many desirous of coming here."

Have you ever studied the astronomy of the truth? It is a beautiful science. I am coming to give you instructions on that science. I saw the medium when he was away on his journey through the chambers of science. I must go, for school is out. This spirit was an old school mate of a lady present, and in early life lived in Melchertown, Mass. Subsequently she was a teacher in the West where she passed away."

FLORA.

"I want to ask that gentleman to give me a pair of those shoes—he has so many of them all hanging around his neck, pink and blue ones. I used to have a pair of pink shoes. Why, how did I get here? I must have come for a pair of those pink shoes. I lived away out where there was pretty flowers and trees. I came with the lady who plays the music. We do not have to study the catechism here. A little girl told me that her mother used to whip her because she did not learn her catechism. Good—we can get whipped up here."

JULIA GREGORY.

"We are all going to have a nice time at my papa's house at Edgewater, N. J. My brother will come to; my name is Julia Gregory. I have grown ever so much. Tell my father and mother that I am happy. I am often in my grandfathers arms."

ALEXANDER VON RUMBOLT.

"My countryman (he said to a German present) I am happy to greet you here where they are to have a Circle of Light. I notice that some are agitating the question of erecting a monument to my memory in a park in this city. I desire no monument erected to my memory; monuments and titles of LL. D's., D. D's., and all others of no service here."

MADAME BOVIN.

"The question was asked at the circle this afternoon why and how spirits can return." "A baker when he desires to make good bread, selects good flour and water, and mixes them in proper proportions. He then is careful that a proper temperature is secured, and further that it is kept in the bake oven just the time needed to produce thorough cooking—the whole operation is dependent for success on the observance of conditions."

The whole operations of science and practical industry are likewise dependent on securing just the right conditions, or failure is inevitable. Mediumship is no exception to this inexorable law of nature, because conditions alone can secure the highest results."

It is necessary to secure physical conditions thus. Our chemists do ascertain that a certain element is found in the organization of one person; a different element is found in the organization of another, and a still different element is found in another, and so on. They know that by forming a circle of the persons having these diverse physical elements, they can produce a given physical result, provided that there is not existing other opposing elements or qualities of heart and soul, which will make the experiment a failure in other respects. Souls have, like the body, a wide range of differences in their make up; this difference can probably be best explained in this manner: You take a magnet, and you find that it has within it an inherent principle which causes it to attract steel. Well, the attraction of the iron is dependent on certain qualities inherent in the iron and magnet. I will now apply this. Spirits are attracted to mortals having a certain element in the soul, but this attraction is as much dependent on the qualities inherent in the soul of the mortal, as it is dependent on qualities in the soul of the spirit. Some people complain because they do not have communications of a high order; this may either be the lack of elements in the medium, or a lack of elements in both, but too often it is because the persons sitting, have not in their soul the proper qualities to bring them en rapport with the higher orders of spirits. Again having the proper motives of heart are as needful as any of the other conditions, because intelligent spirits are not going to overlook this, and have the result of the toll and effort on their part lost to humanity; hence you will now have a slight idea of the difficulty spirits have in securing persons in a circle, who are possessed of the proper elements of body, soul and heart, to produce a harmonious circle of elements, which will furnish just the right conditions to attract, and be in turn attracted by the higher intelligences. Negative and positive qualities are both demanded, as one alone has not all the elements needed to secure success."

PARTING WORDS.

"All is well. The day is almost ended, and ere we sink to sleep, Oh, thou high spirits who have here attended, shower down upon each head thy choicest of flowers. In the morning when we awake, may they be present in the garden of our love. Oh, sweet birds, the grand chorus let them swell, all is well! All is well! This is the song that the angels love to tell. Kiss the pillows of peace on which the weary head seeks repose. Bless each heart and soul with all that is noble and pure, then will we know, bright spirits, ere we depart, that we shall receive thine aid another day."

MORTAL PSYCHOLOGIST'S SPIRITS.

At the close of the communications the medium's Indian guide requested us to repeat the

psychological experiments we had made upon him since the first report published in the JOURNAL. We made the discovery (to us at least a discovery) that we can psychologize a spirit when conjoined to matter as easily as we can the medium. Ogareta contrived the medium and we caused her to perform various things in opposition to her will and wishes. She could not speak, move her hands or fingers when we informed her that she could not, but when the usual "all right" was uttered, she would in a tone of innocent sincerity exclaim, "There I told you that I could do it." By repeating the experiment several times, she would become apparently convinced of the actual condition of things, and acknowledge that she had been psychologized.

We were desirous of determining by experiment whether a spirit could be prevented, while in the body of a medium, from returning to the Spirit World, consequently we informed Ogareta that she could not leave the body of the medium and return to the Spirit World. "She replied that she could" and made a struggle to leave, but found that she could not return. We repeated the experiment with like success, as we had done on a previous occasion.

We now determined to try the new experiment of holding her in his body by psychological power, in opposition to, and defiance of, the power of Wetomka, his Indian guide to liberate her. We grasped the mediums hand firmly, and informed her that she could not return, and that Wetomka could not liberate her. She made a severe struggle to return without success, for about thirty seconds, when Wetomka came to her aid and liberated her. He proved too powerful for us, as we have as yet failed to psychologize him. During a subsequent experiment, we requested him to speak a number of words which he did, but when we requested him to speak the word "psychologize," he positively declined to do so. Ogareta afterwards informed us, that he was a little afraid that if he spoke that word, I would get psychological power over him. I asked her what she would have done provided Wetomka had not liberated her. She replied, that he and other spirits were jumping and kicking up their feet, for fun because I could not get out of the mediums body, until I got alarmed and was just going to halloo aloud—then he liberated me."

We psychologized Ogareta unconsciously to us one day while she was talking to us. She desired to leave the body of the medium, and found that she could not do so. She then requested us to assist in her leaving. There had been no volition of will on our part. She said that she had forgotten herself and neglected to keep the door shut, and consequently found that she was unconsciously psychologized. We have witnessed another strange experiment. Ogareta was speaking to us through the medium when Wantona desired to speak. She refused to permit him to come. He instantly made the attempt to come and speak in defiance of her, the result was, that first one would utter part of sentence, then the other, thus they spoke alternately in words just as each could maintain control. The great difference in their tone of voice (I was familiar with both) made it easy to distinguish which spirit had the ascendancy in control. The application of these facts and experiments are of practical utility, in laying a foundation for perceiving what is the true

#### SCIENCE OF THE SOUL

as made manifest from lessons taken from nature, instead of the dogmatic theories of egotism. It is well known to all that if an ordinary pocket compass is left free from superior influence, it will point to the poles of the earth the moment you place contiguous to it a superior magnet, or take it to a locality abounding in iron minerals, the polarity changes from the poles of the earth, and it is pointing directly to the superior magnet. It is also well known that the attractive power of certain metals is greater than others; that certain minds are attracted by inherent qualities in both, and further that electrical and magnetic principles are productive of, or are produced by all the phenomena in nature, as far as yet known to us. These preliminary thoughts bring us to the broad application of these psychological experiments.

1st. An individual can by coming en rapport with others, psychologize a certain per cent of them.

2nd. Mortals by coming en rapport with spirits controlling the bodies of mediums, can psychologize a certain per cent of spirits.

3rd. It is evident that the same general magnetic and electrical principles which control and determine the attractive power of physical matter, reaches up to, or comes down, from the world of mind; because we find that mind controls the physical organism in obedience to the same principles which govern the common magnet—the preponderating mind is determined by inherent qualities, which is the gift of nature alone. This explains why spirits say that titles and rank, are of no avail in their life. Nature settles this matter for them precisely by the same principle that determines where the magnet shall point, or where magnetic or electric currents shall run.

4th. It is almost a self-evident inference from the foregoing experiments and their legitimate deductions, that the animating principle of life which permeates all things is simply a magnetic or electric centre which gives out, and attracts continuously those forces that carry forward the evolution of life. The soul may be defined as not something which will give any perceptible weight or size to the physical senses, but rather as a principle, having inherent eternal qualities—a distinct and indestructible individuality.

SPENCER THOMAS,

of Charlestown, Mass., remarked to us in August, that he saw clairvoyantly that the soul was an "electric or magnetic centre." We have thought on this subject considerable since, as well as before, and now find that these experiments seem to sustain this solution, but as we desire to avoid being dogmatic we will await developments before giving any thing further.

#### E. V. Wilson's Lecture.

DEAR JOURNAL.—E. V. Wilson has been with us. He delivered four lectures, commencing on the third evening of September last, and closed the sixth evening. He is the first one I believe, that ever lectured on the subject of Spiritualism in this place, and according to my judgment, he is one of the most remarkable persons living. His subjects were all handled in a masterly manner, and his last discourse on "Diabolism" was one of the best, if not the very best, I ever had the pleasure of hearing.

The tests that he gave would have been considered miracles, if they had been given in old *pod uigur* days. He would impart a complete description of the character of persons in the audience that were entire strangers to him, giving accounts of the most remarkable circumstances and events connected with their lives—the age of the person at the time of an accident, or an event that changed their course of life, and frequently he would say that the spirit of some person who was the friend of the one he was describing told him these things. He would then tell the time the spirit

left the body, give a perfect description of them as they appeared on earth, and sometimes would tell their names. It is true he would sometimes make a partial mistake, though as a general thing he was correct. Some say it is all guess work. It would be as impossible for any person to describe character and give the most important events of a persons history, an entire stranger, giving the names of their spirit friends, and telling the time of their deaths, (unless they had some other way of getting their information besides guessing) as it would be to sing or play a piece some one had composed, without ever seeing the notes or hearing the tune. In such a case their would be millions of chances to fail where there would be one to be correct. I doubt whether there is an other person in America that could have given such extraordinary tests, and triumphed so completely over all the opposition and prejudice that he had to contend with here—perhaps nine tenths not only hoped he would fail, but they were determined he should fail, but thanks be to him and the spirits that assisted him, he was a perfect success! Some of the most intelligent persons in the city, say he is the most intellectual man in America. It appears he made several converts, and many others are anxious to investigate the thing further.

J. SIMPSON.

Sioux City, Oct., 6th, 1872.

E. V. Wilson.

BROTHER JONES.—Pardon me for trespassing upon a little space in your ever welcome JOURNAL.

I feel that in justice to the truth I love, and to encourage its dissemination, I ought to say something about a man who is doing so much as is the self-sacrificing, invincible veteran, and the thought-stirring E. V. Wilson.

I have been a constant and attentive reader of his "corner" of the JOURNAL, and I am thoroughly convinced that, either from modesty, or from fear of being considered egotistical, he has not written the half that might have been truthfully written of himself.

From what I and others have seen and heard of him from his own lips, I am sure the half has never been told. At Snake Hollow, his tests were pointed and explicit. At Iowa City, they were straightforward, and in almost every single instance, acknowledged to be true and convincing. At Des Moines, if it could be possible, he almost outdone himself—the tests and delineations of character were so true and wonderful. In all of these places I was present, and he much more than fulfilled what he promised to try and do at the commencement of his matinee.

The people at each of these places, were filled with astonishment at his wonderful revelations. Like Christ at the seance at the well, he told them many things that they had done or experienced in their lives, giving dates and events accurately—many times as to day, month and year.

I cannot state in particular as to what influence his efforts exerted upon outsiders, except so far as relates immediately to Iowa City. There has not been aroused in this place such a spirit of inquiry for the past five years. Many are anxious for his return, or that some other good test medium, such as Mrs. Maud Lord, Harry Bastian, or Lizzie Keizer should visit this city. They say if Spiritualism is a fact, as represented and attested by Brother Wilson, they wish to be convinced of it by being allowed to investigate further.

There are many of our leading citizens who are "almost persuaded" to believe the truth of spirit communion; and a few more such genuine "stirring up" of their minds as Brother Wilson has given, would tend to give them strength of principle to throw off the yoke of old superstition, and the pride of the applause of public opinion, and make them dare to be free.

It is really a pity, that while the harvest of the truths of our philosophy is so nearly ripe, that the laborers are so few. People everywhere are anxiously enquiring for the light and truth.

To be sure, many persons claiming to be mediums for spirit intercourse, have visited us; but with the exceptions of E. V. Wilson, L. F. Cummings, Lois Waisbrooker, and a very few others, but little good has been done.

As a speaker, if I may be allowed to express an opinion, E. V. Wilson may be ranked very high. At times he appears to be harsh and uncouth in denouncing the gross evils and unholy dogmatism and superstitions of a priest and creed-ridden world; but more frequently, his strains of eloquence, as he tells of the truth he loves, and why he loves it, will hold the audience spell-bound and enchanted, as sentence after sentence, of angel inspiration, fills his soul, and falls from his lips to his hearers, who are forced by his manner and arguments, to acknowledge that, if it is not true, it is worthy of being so, and they are compelled to receive it, and ponder over it in their inmost souls.

May the angel-world send us many more such men as E. V. Wilson.

C. P. SANFORD.

Iowa City, Iowa, October 1872.

#### Ministerial Defection.

The theme of this article is one Rev. A. A. Durgan, who has ministered to the wants of the Methodist community at Reeder's Mill, Harrison county, which, we believe, is a part of the territory in charge of the M. E. Church of Council Bluffs. About ten days ago Rev. Dr. Durgan made arrangement for purchasing a horse from one A. B. Pugh, living some distance from Reeder's Mill, and he borrowed an overcoat and pants from Mr. A. A. McCord—one of his parishioners, if we are informed correctly—to wear while away making the purchase. He bought the horse for a hundred and twenty-five dollars, and gave his note to Mr. Pugh for the amount. He returned home the same day, with the animal, took to indulging in the intoxicating bowl, which, according to our informant, was a constant practice of his, and made such disgusting expositions and boastings in his drunken spree, as would shock the feelings of even the lowest order of society. He boasted of his illicit intercourse with sixteen or eighteen of the female members of his flock, mentioning the names of some of the wives and daughters of the citizens around there, and indulging in language unfit for public print. As was naturally to be expected, as soon as this came to the hearing of the men whose wives and daughters were thus so insultingly spoken of, they straight way went to his house to demand satisfaction, but the fiend had absconded with the horse, overcoat and pants, and many other articles belonging to the neighbors, which he also borrowed for the occasion. The greatest excitement prevails in the community, and there is no telling where the thing will end, as it is feared that the abominations revealed by this incarnate scoundrel will be the means of breaking up several families.—*Daily Council Bluffs, Iowa.* Nonpareil.

All kinds of reformatory books for sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. During the long winter evenings, the people will feel a demand for new works. Order through this office.

#### A Pious Lie Refuted by History.

The Standard, Chicago Baptist paper, of October 17th, contains the following pious lie by Rev. Carlos Swift, about Voltaire:—

"From a selected article on the 'Death of Voltaire,' I extract the following: 'He was heard alternately supplicating or blaspheming that God against whom he had conspired; and in plaintive accents would cry out, 'Oh, Christ! Oh, Jesus Christ!' and then again complain that he was abandoned by God and man.' \* \* \* \* \* His physician, thunder-struck retired, declaring the death of this impious man to be terrible.' 'In his last illness he sent for Tronchin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming with the utmost horror, 'I am abandoned by God and man! Doctor, I will give you half that I am worth, if you will give me six months' life.' The doctor answered, 'Sir, you can not live six weeks;' upon which Voltaire replied, 'Then I shall go to hell, and you will go with me!' and soon afterward expired."

The whole story is a pious fabrication.

We subjoin the following extract from the Life of Voltaire, that our readers may have a few facts fresh in their minds to refute such pious lies as are so profusely retailed against one of nature's noblemen:—

"Whether we regard Voltaire as a politician, whose influential writings created a new mode of thinking in the school of philosophy; or, as a poet, philosopher, and historian, he must be ranked as one of the brightest ornaments of the country which gave him birth."

"While Voltaire was the object of jealousy, persecution, and hatred, to the priesthood and the bigoted, he was eloquently advocating the cause of freedom and religious toleration, and strenuously supporting his favorite maxim—

Mankind are all stamp'd equal at their birth! Virtue, alone, the difference makes on earth."

"To account for such illiberality and injustice, is not at all difficult. Voltaire had boldly asserted his opinions, in defiance of the agents of tyranny and superstition: he had waged a deadly war against prejudice and ignorance; he had struck a fatal blow at the root of their power; and he had relaxed the hitherto strongly knit joints of the government of error, hypocrisy, and fanaticism. It was dangerous ground to tread upon, where the cormorants of the church and state glutted their appetites on the poor, the ignorant, and the superstitious, who adored and obeyed the 'throned power' of right divine. Systems that will not stand the test of truth, can not be immaculate; and systems that profess to govern our morals, and direct our eternal happiness, ought to be as uncontaminated as the dew of heaven."

"Thus shoals of hireling scribblers, and even men, they say, of some talent, among the clergy, envious of his great abilities, prejudiced and alarmed at the declaration of his religious principles, in a country where superstition reigned, did not hesitate to traduce the character, and arraign the works of a man, whose talents so very far eclipsed their own; but the labors of such defamers were shortly to be obliterated from the annals of literature; while it was impossible to transmit even their names to posterity, through any other medium, than such a remembrance as the *Dunciad* of the celebrated Pope."

FRANCIS MARIE AROUET DR. VOLTAIRE was born at Chateau, near Paris, on the 20th of February, 1694, but was not baptized till the 23d of November, of the same year, owing to his excessive weakness. His father, Francis Arouet (ancient notary at Paris) held the office of Treasurer of the *Chambre des Comptes*; and his mother, Margaret d'Aumart, was of a noble family of Poitou. Young Arouet, conformably to the custom, then generally established among the rich bourgeois, or cadets, assumed the name of the parental estate, *Voltaire*, leaving to the eldest son the name of the family. Mr. Arouet had the good fortune to procure important advantages to his sons, with respect to their education, without which genius can not attain its meridian splendor.

"Voltaire was admitted to the college of Jesuits. The professor of rhetoric, father Poree, under whose tuition he was placed, was a man of considerable eminence, and soon discerned, in the youth, the elements of genius, the germs of a great mind. Father Jay, also, observed the independence which characterized the opinions of his pupil."—*Philosophical Dictionary*, page 411.

After passing many years and vicissitudes of fortune, being confined in the bastille, banished from France, pardoned and permitted to return, the historian goes on to say:—

"The academy, which had not adopted him till the age of fifty-two, now lavished honors on him, rather as a sovereign in the empire of letters, than as an equal. Dr. Franklin was then at Paris, accompanied by his grandson. It is superfluous to state the mutual inclination of the two philosophers for the acquaintance of each other. The American philosopher presented his grandson to Voltaire, with a request that he would give him his benediction. 'GOD AND LIBERTY!' exclaimed our author: 'it is the only benediction which can be given to the grandson of Franklin.' They went to an assembly of the Academy of Science, and embraced each other in the midst of public acclamation; and it was classically remarked, that Solon was embracing Sophocles."—*Philosophical Dictionary*, page 115.

In regard to his death, in speaking of the priest who attended upon him, the historian says:—

"This curate was one of those men, who are a mixture of hypocrisy and imbecility; he spoke with the obstinate persuasion of a fanatic, and acted with the flexibility of a Jesuit. He wished to bring Voltaire at least to acknowledge the Divine nature of Jesus Christ, a dogma, to which he was more attached than to any other; and for this purpose, he one day drew him from his lethargy, by shouting in his ear, 'Do you believe the Divinity of Jesus Christ?' 'In the name of God, Sir,' replied Voltaire, 'speak no more of that man! but let me die in peace!'"

"M. de Voltaire died on the 30th day of May, 1778."

"The curate then declared he was obliged to refuse him burial." \* \* \* \*

"In fine, Voltaire may justly be considered, the most extraordinary man of his age." \* \* \*

"As a philosopher, he was the first who shook off the trammels of science, simplified the technical and abstruse learning of schoolmen, and applied its practical result to the cause of humanity."

"As a private citizen, he afforded a useful example to his fellow-men, by his strenuous efforts in embracing liberty, opposing error and oppression of every description, and defending and promulgating every useful truth. 'Few men ever existed, whose lives have been honored by more conspicuous worth. To conclude, it ought not to be forgotten, that Voltaire, when in the height of his glory, and while, throughout Europe, he exercised a power over the minds of men, hitherto unparalleled, the expressive words, 'J'ai fait un peu de bien, c'est mon meilleur ouvrage!'—The

little good I have done, is my best of works!—was the unaffected sentiment that held possession of his soul."—*Philosophical Dictionary*, page 416

Such men as Voltaire and Thomas Paine are daily vilified by the clergy of all Christian denomination, and children are brought up to loathe their very names, and yet to such men the world is indebted for the liberal sentiments of the present age.

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LORENZO MEERKEE.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

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## RAILROAD TIME-TABLE.

### Arrival and Departure of Trains.

#### SUMMER ARRANGEMENT.

#### CHICAGO, BURLINGTON & QUINCY.

Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots.

Leave.	Arrive.
7:30 a.m. Mail and Express.	4:15 p.m.
8:00 a.m. Pacific Express.	3:15 p.m.
8:15 a.m. Rock Island Express.	4:15 p.m.
8:15 p.m. Forerunner Passenger.	3:15 p.m.
8:15 p.m. Gasburg Passenger.	8:10 p.m.
4:30 p.m. Mendota and Ottawa Pass.	9:55 a.m.
4:30 p.m. Aurora Passenger.	8:30 a.m.
4:30 p.m. Aurora Passenger, Sunday.	9:55 a.m.
10:30 p.m. Pacific Night Express.	7:00 a.m.

#### CHICAGO & NORTHWESTERN.

Ticket office, 31 West Madison street.

#### CALIFORNIA LINE.

Depot, corner of Wells and Kinzie streets.

Leave.	Arrive.
9:15 a.m. Freeport and Dubuque Pass.	4:20 p.m.
5:30 p.m. Junction Passenger.	8:15 a.m.
12:00 p.m. Maywood Passenger.	6:45 p.m.
4:15 p.m. Rockford Passenger.	10:45 a.m.
6:10 p.m. Lombard Accommodation.	6:50 a.m.
9:15 p.m. Freeport and Dubuque Pass.	7:00 a.m.
1:30 p.m. Sunday passenger train will leave Junction at 8:45 a.m., arriving at Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15.	

#### MILWAUKEE DIVISION.

Depot, corner of Canal and Kinzie streets.

Leave.	Arrive.
8:00 a.m. Milwaukee Div.	10:10 a.m.
9:45 a.m. Day Express.	4:00 p.m.
11:45 a.m. Evanston Passenger.	1:55 p.m.
1:00 p.m. Highland Park Accom.	3:40 p.m.
4:10 p.m. Kosciusko Accom.	10:30 a.m.
5:00 p.m. Afternoon Express.	7:40 p.m.
5:30 p.m. Waukegan Passenger.	8:25 a.m.
6:30 p.m. Waukegan Passenger.	7:55 a.m.
8:00 p.m. Milwaukee Night Passenger.	6:30 a.m.
11:00 p.m. Milwaukee Night Passenger.	6:30 a.m.

#### WISCONSIN DIVISION.

Depot, corner of Canal and Kinzie streets.

Leave.	Arrive.
9:00 a.m. Barringer Passenger.	4:50 p.m.
10:00 a.m. Barringer Passenger.	4:50 p.m.
3:30 p.m. Watertown and Beloit Pass.	11:30 a.m.
9:00 p.m. St. Paul and Green Bay Ex.	5:20 a.m.
4:15 p.m. Woodstock Accommodation.	10:30 a.m.
6:15 p.m. Barringer Passenger.	7:45 a.m.
12:30 p.m. Barringer Passenger.	7:



## Frontier Department.

E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

## Remarkable Coincident!

On Sunday, at half-past three o'clock, P. M., June 16th, 1872, at a seance given in the old school-house of West Mitchell, Mitchell county, Iowa, we saw two ladies sitting side by side dressed in black, in fact in deep mourning. We felt a strong influence from spirit-life drawing us toward them. Walking to their seats, under influence, stretching out our right hand toward them, we spoke very nearly as follows: "Greetings, friends—sisters of mine from my home in the Summer-land, joyous greeting, we bring you on the shores of time."

Then stepping to our place we turned to the people, saying, "Do not think we have chosen these two ladies because they are in mourning, for that of which we speak is from a brother of these ladies, who died seven years ago, and says, 'If that just treatment had been extended toward me, to-day I would not be a spirit, but a mortal sensate man, loving and loved in return.'"

At this point one of the ladies fainted away, becoming unconscious, and causing the influence to lose its hold—it was gone.

During the afternoon and evening, there was much comment in reference to the statement, and the general opinion was that we had made a great blunder—first, in addressing them as "friends—sisters mine," for they were not sisters, only knowing each other less than a year—one an English woman, the other American—one a wife, the other single. Second, the opinion gained ground that we, seeing them in black, guessed the cause, but had lost the case. Our reply to our friend (we never make any to our enemies save in hard blows) was, "Wait and see the glory of God."

And now for the glory. At ten o'clock, P. M., October 9th, 1872, on our way from our lecture in the Town House of West Mitchell, Iowa, a gentleman accosted us thus: "A cool evening, Mr. Wilson."

"Yes sir; and it is the time of year for cool evenings," we replied.

"You don't know me," said our man.

"No sir," we replied.

"Do you remember the young woman in black, who fainted last summer when you were here?"

"Very well, sir. What do you know about her?"

"Before I answer your question, can you tell me why you address those ladies—admitting, as you claim, speaking as the spirit, 'Friends—sisters mine,' for they were in no way related, and had known each other only a year or a little over?"

"We can't answer that question. We remember the fact, however."

"Well," said our friend of the evening, "one of those ladies is my wife; the other, the one that fainted, only a friend on a visit to our house, who came over from London a little over a year ago. On reaching home, she told us that seven years and three months ago, she lost a brother under very peculiar circumstances, and that the address, and the mentioning that the spirit was a brother caused the fainting. But, said I, the spirit addressed both of you, why this? He was in a mystery, and we considered the testimony blocked. A night or two after we were again canvassing the matter, and I remembered that my wife had lost a brother. Turning to her, I asked how long since her brother died. She replied, five or six years ago. Said I, let us get at the exact time, and then we had reached the fact—we found that wife's brother had been in the spirit-world seven years less three months. A remarkable coincident!"

Yes, reader, a remarkable coincident! and we venture the assertion that there is not another such a case in Mitchell county, if there is in the State of Iowa, for these immortal brothers, unite as one mind and address their sisters as "friends, sisters mine," and yet these women were far apart when the brothers were born again. Neither the sisters nor brothers had ever known each other—remarkable coincident! But then, our "Advertising Corner" is always full of remarkable coincident facts and truths, as is every column of our beloved RELIGIO-PHILOSOPHICAL JOURNAL, and that is what makes it a live paper and readable, and causes our "Corner" sought after by all our friends. And so let it continue to be. The RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light, journals of truth, banners of life, marking the highway of time with soul-thoughts from the Summer-land, breathing flashes of light out from beyond the Christian's grave of faith, illuminating the way for mortals to tread. Glorious journals! whose columns are filled with inspirations from life in the Summer-land, carrying glad tidings from beyond the River of Death, that flows between the Christian and his God. Flashes of light from the soul's future. These are our attractions, and they have left "The Gates Ajar," and watchers are waiting for us to come. Some, more anxious, come down to us. How beautifully Sister Emma Tuttle touches the soul in her "Lights and Shadows."

"Ah, she comes! Love light is streaming from her eyes, with beauty gleaming, Brighter far than Memory's dreaming, Of her earnest, faded light."

"Like woe of Grief to Gladness kneeling, Come sweet feeling o'er me stealing, With the beautiful revealing, Of the Angel pure and bright."

REMARKABLE COINCIDENT NUMBER TWO.

At the same meeting in which we gave Remarkable Coincident No. 1, we stated that there is the spirit of a woman here who says she took the law into her own hands, committing suicide by poison nine years ago. We then described her minutely, but got no name. Again our enemies were jubilant, and our friends uneasy, but we leaning on our staff, replied, "Wait and see the glory of God."

Last night (Oct. 9th) the glory came and the victory was ours.

At the conclusion of our lecture and testing, a gentleman in the audience arose, saying, "The medium sitting by my side, saw the spirit of a woman in the aisle of the house, who told her that nine years ago she committed suicide by taking poison, and that she left a written statement of the fact. A gentleman present stated that it was a fact, and that he knew the person, and that it was nine years ago this summer, and her name was Owen. Again our vision was verified, and the truth prevailed, and our seers agreed each saw alike. Thus in the mouths of two or three witnesses the truths of Spiritualism are verified.

Truly our religion is a religion of knowledge, and not a religion of faith.

## "A Challenge."

To R. J. GARRETTE, D. D.—REVEREND SIR: In order to test the good faith of the D. Ds. of the church, yourself included, who believe in the Holy Ghost and his marvelous power, and to convince sinners and skeptics of his power to save and convert them to Christ, we propose to make a fair test of the matter so that no one but bigots and willfully dishonest persons can complain of its fairness.

Five hundred dollars will be given to any preacher or Orthodox D. D., for either of the following tests of the power of their Holy Spirit.

First. That the Holy Spirit through Hammond, Palmer and wife, and R. J. Garrett, D. D., shall convert Warren Chase, of St. Louis, S. S. Jones, of Chicago, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and E. V. Wilson, "the Gentle," to Jesus Christ.

Second. That the Holy Spirit shall convert one person out of a thousand in a room in the dark, with the thermometer 30° below zero, during three hours' meeting.

Third. That the Holy Spirit shall convert persons, bringing them to Christ, in a room with doors and windows closed, and the thermometer up to 100 in the shade, with a yellow jacket wasp nest badly smashed in the pulpit.

Fourth. That a revival meeting shall continue undisturbed in its influence—the Spirit serenely carrying on his work, with a dozen dying skunks defending themselves against a half dozen bull dogs.

Fifth. That the Holy Spirit shall get up a revival from the Protestant standpoint in a congregation of four hundred Catholic Bishops.

Five hundred dollars will be given to any Protestant church, that by the influence of the Holy Spirit will convert Warren Chase, S. S. Jones, or E. V. Wilson, to their dogmas. Second, that shall turn the darkness of the room to light, or cause the thermometer to rise 10° through prayer. Third, that will by prayer counteract the pain of the sting of the wasp, rob it of its virus, or lower the thermometer 10°. Fourth, that will cause the sweet odor of the skunk to stop or the rascal not to stink in the house of God when well shaken by a bull dog. Fifth, for the conversion of a Catholic priest to Protestant views, from a congregation of five hundred priests.

Any one accepting the above challenge may call upon S. S. Jones at his office in Chicago, and inquire for E. V. Wilson, who will, in due time, be ready to pay the reward, on proof to a committee of five persons chosen by him.

Come ye gentle medium ministers of Jesus, all things are possible with your God! Let him accomplish one of the five tests, and the five hundred dollars are yours.

E. V. Wilson's Appointments for November, 1872.

On the Saturdays and Sundays of November 2nd, 3rd, 9th, 11th, 16th, 17th, 23rd and 24th, we will be in Bay City, Mich., speaking twice on each Sunday; on the Monday evenings of the 4th, 11th, 18th, we will hold a seance in some comfortable hall, where we will give more or less tests of spirit-life during each lecture, but we promise nothing. "The spirits of the prophets are not subject to us," but we are subject to the influence and control of the spiritual world, where all those we loved are gone and going. This notice will apply to all places in regard to tests.

On the evenings of Tuesday, Wednesday, Thursday and Friday, we will lecture in East Saginaw, the 5th, 6th, 7th and 8th of November, giving four lectures; on the 12th, 13th, 14th and 15th of the month, Tuesday, Wednesday, Thursday and Friday, we will be at Salt River, ten miles from St. Louis, four lectures; on Tuesday, Wednesday, Thursday and Friday evenings—November the 19th, 20th, 21st and 22nd, we will speak in Milford; on Monday, Tuesday, Wednesday and Thursday—November 25th, 26th, 27th and 28th, we will lecture in Waterford; on the evenings of Friday and Saturday, November 29th and 30th, and Sunday, December 1st, we will hold meetings at Farmers' Creek, Lapeer Co., a few miles from Lapeer City speaking twice on Sunday A. M., at 10½ o'clock, and at 7½ o'clock in the evening, four lectures; on Monday, Tuesday, Wednesday and Thursday, we will be in Trent, Muskegon Co., December 2nd, 3rd, 4th and 5th, provided the friends comply with the terms in our letter, the 18th of October; on Friday, Saturday and Sunday, we will speak in Benton Harbor, December 6th, 7th and 8th, four lectures. This in accordance with Bro. Nickerson's letter and answer. The Sunday lecture will be at 11 A. M., and 7½ P. M.

All of the above appointments are in Michigan. Our correspondents will act in harmony with these appointments, and if there is any misunderstanding write us at once. We are coming to you, dear friend, to do our duty, and our whole duty, as we have done in every place we have visited, and shall continue to do it. Brothers and sisters, you can help us much in the discharge of the heavy duties that devolve upon us. Come, then, to these meetings, in the spirit of our holy cate. Come with your souls full of Divine Love, for the Divinity of Love is humanity's Truth and Savior. Come prepared to help us in our great work—to help those who have engaged us, and above all, to help each other. Come prepared to subscribe for the LITTLE BOUQUET and the RELIGIO-PHILOSOPHICAL JOURNAL, and do not forget the Banner of Light.

Let us meet in harmony and brotherly love. Let us part in peace, and may these meetings be cherished in the memory of the future, as the soul-communions that strengthen us for the new birth. We shall not be in Michigan longer than the time specified in these appointments.

Come, human spirits from the Summer-land, Greeting us with love from your homes divine, Tune our souls to truths, fresh, pure and new, Watching o'er us with tender, motherly love. That we may meet and greet the faithful and true in the Summer-land, our future home.

Love is a fortress armed with Charity, and under the leadership of Truth whose Lieutenant is Purity, has never been stained, though often assaulted by the Christians' Devil.

Our post-office address will be Bay City, Michigan, from the 1st to the 23rd of November—not after. Home address, Lombard, Ill.

YEARLY MEETING AT RICHMOND, INDIANA.

The twentieth yearly meeting of the Friends of Progress, Spiritualists and Liberals of eastern Indiana and western Ohio will be held in Lyceum Hall, Richmond, Ind., commencing Friday evening, Nov. 15th and continuing Saturday and Sunday, Nov. 16th and 17th.

Good speakers and medium will be present. The friends from far and near are ardently invited to come and let us have a true feast of the soul.

The friends will accommodate as many as possible free of charge, and for all others will provide good board at very reasonable rates.

There will be a Children's Progressive Lyceum entertainment given on Saturday evening.

By order of the society, JOHN GRIFFITH, President.

Dr. S. MAXWELL, Sec. Pro. Tem.

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EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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VOL. XIII. CHICAGO, NOVEMBER 16, 1872. NO. 9.

Original Poetry.

IN THE NIGHT.

BY HENRY L. KINER.

We're the truest when we're dreaming,  
When the doubts of day are dead;  
When the plotting and the scheming  
Of the busy day are fled;  
When the moon-beams round us streaming  
Are with holy silence wed.

Then, almost without our knowing,  
Angels take us by the hand,  
And we feel earth's cares are going  
With the coming of the band;  
Feel the soul with twin souls flowing  
Up toward the better land.

Then our Evil Angel dozes,  
While we clear the clouded brow,  
And the air is rich with roses,  
And we see, we know not how,  
That what sunlight to us closes,  
Is as clear as sunlight now.

Oh, ye sad and broken-hearted,  
Tell me do I not say true,  
That ye in your dreams have started  
At beholding forms ye knew  
In this earth-life, now departed  
Far beyond your earthly view?

Has not quiet like a blessing  
On your drooping spirit fell,  
Like a loving hand caressing,  
Or a whispered "All is well,"  
Or the peace born of confessing  
Things that made your heart a hell?

Angels, who in tears were given  
To the great and silent land,  
Are who thus have blessed the even,  
And these sweet surprises planned  
'Tis the balmy breath of Heaven  
That has o'er your spirit fanned.

English Correspondence.

BY E. J. WITHEFORD.

Spiritualism in Birmingham—Another Painting Medium—  
"The Spiritualist"—Remarkable Phenomena Among  
the Quakers—Tawell, the Murderer—Dreams and  
Impressions among the Inhabitants of Natal—  
"Lon Lee Lukin"—A Psychological Study—A local case of  
Reticacy and Prolonged Fasting—Spirits materialize  
themselves in London—A piece cut from the robe of  
"Katie King"—The mediumship of Miss Florence Cook.

The Harmonial Philosophy is rapidly increasing the number of its adherents in all parts of this country, and the people of the midland districts are by no means slow to receive its truths, or dull to the brilliant beauties of their native appearance.

Birmingham, the chief town in the midlands, is about the size of Chicago before the fire, and contains some 370,000 inhabitants, mostly engaged in manufacturing pursuits. It has been said that the manufacture of every article of metal in use is carried on there, "from a pin to a locomotive." Last winter the Psychological Society held a series of highly successful meetings in a hall capable of holding five hundred people. The leading man among our friends there is Mr. A. Franklin, who has assisted in developing several good mediums, among them a Miss M., whose peculiar phase of mediumship consisted in painting flowers, landscapes, etc., chiefly in water colors, with the eyes closed, and producing a picture upside down. The pictures so produced were faultless; not a line appearing sketched in the wrong position when the whole was inverted. This young lady—who was connected with one of the first families in the place—also made some progress in speaking in the trance, indeed, Bro. Franklin believes she would have had no equal in this country, but some of her friends (?) prevented her continuing her sittings. Just at the present time, the cause in Birmingham is progressing silently; it is undermining all religious beliefs, and, like a hidden fire, will suddenly burst forth. Their most advanced preachers, Dawson, Crosskey, and others are secretly with us,—indeed, a prominent divine recently was carried by the spirits from a house in Birmingham to a distance of about thirty miles, to the residence of a friend.

The *Spiritualist*, a journal devoted to the scientific aspect of Spiritualism, and conducted by Mr. W. H. Harrison, hitherto published on the 15th of every month, made its appearance as a bi-monthly on the 1st of November. The editor has lately been having a "Plain Talk" with Messrs. Herne and Williams, and Mr. Hudson on the subject of "Real and Sham Spirit Photographs." Mr. Hudson is accused of selling a number of artificial ghost pictures, made by "double exposure of the plates," and Mr. Herne of sitting, both as a "mortal" and as a "ghost," thereby aiding in the imposture. However, in the last number, the editor says: "Some of the Holloway pictures we think to be genuine spirit photographs, and among the best are two, one of them taken when Mr. Pycock was the sitter, and the other when Mr. H. E. Russell sat. Mr. Guppy's first five pictures, and two taken when Miss Cook was present, we think to be genuine, taking the collateral evidence, as well as that contained in the pictures, into consideration."

In a paper on "Psychological Science," recently read before the London Anthropological Institute, by the Rev. Canon Calloway, M. D., of Natal, several remarkable instances of spiritual phenomena were given, some of which, we think, are deserving of a place in the *JOURNAL*.

The first is the case of the celebrated murderer Tawell, who, some years ago, was convicted and executed for the murder of a woman with whom he had for years co-habited, and by whom he had several children. The circumstances of the case are still fresh in the minds of many people in England, and the whole affair, at the time of its occurrence, attracted considerable attention. He said: "The history of this man is most remarkable. When young, he was taken into the employ of one of the Society of Friends. Here he soon began to assume all the external peculiarities which used to mark that body, and it was generally supposed in consequence that he belonged to them. But this was not the case. I believe he tried on several occasions to obtain admittance as a member, but something undefined prevented it. After his return from transportation for forgery, he assumed a very devout and grave deportment, and more than once applied to be admitted. But one of the committee appointed to consider his application, a physician since dead, opposed it. His objection was founded on the feeling of antipathy to which I have alluded, for at that time he had all the appearance of a reclaimed, respectable, religious character, and nothing was known against him; but he was not admitted."

"I call up this case not for the purpose of pointing out this instance of unreasoning antipathy, but to relate one or two facts in the history of this man, which are remarkable instances of what I have ventured to call natural clairvoyance, or inner sight."

"To all appearance Tawell was a respectable man, carrying on business in London. But one day, a friend now dead,—a loving, venerable, warm-hearted philanthropist, to whom it would be hard to think evil of any one, and who was ever ready to excuse and speak gently of the erring—had his thoughts immovably fixed on this Tawell. He could not tell why. He in vain attempted to turn his mind to other things; and if he succeeded in turning away his thoughts from him for a moment, they only rushed back to him more impulsively, and dwelt upon him with a still greater tenacity. And these unreasoning thoughts gradually took a distinct form,—the form of an apprehension that Tawell was about to commit a capital offence; and this was soon followed by a sense of duty to go and tell him. This, as you may well suppose, was a most painful—a really terrible state of mind to be in reference to another. He had no reason for supposing this strange, strong impression to be true. What if he obeyed it, and it proved to be false? What would Tawell say? What would others think of him who could allow such imaginations respecting an innocent man to arise or exist for a moment in his mind? But he could not shake off the impression, nor the sense of duty. He went to Tawell's house. Even when he got so far he found it hard to enter. He walked backwards and forwards several times before he gave the knock which finally necessitated him to take some action. He was ushered into Tawell's presence, and without much ceremony, and in much apprehension, addressed him in some such words as these:—'John, I come to tell thee that I believe that thou art on the eve of committing a crime which will bring thee to the gallows.' Tawell was astonished. He buried his face in his hands, and burst into tears. After a time he composed himself, and opening his desk took out some forged money papers, which he was about to attempt to get cashed."

"At that time forgery was a capital offense. He tore up the papers in presence of his friend, and was for the time saved. But subsequently, when the law as regards forgery had been altered, he was convicted of the offense and transported."

"But the history of this man provides us with still another remarkable instance of this clairvoyant power."

"Tawell was living in the country. He went to London with his wife. On Sunday as usual they attended a Quaker's meeting. A preacher from Yorkshire was there, a total stranger to Tawell. This preacher arose and told the assembly that a distressing feeling had taken possession of his mind, which he could not account for, but on the supposition that some one present was contemplating an act of external wickedness and atrocity; and added that if the warning were heeded, the person he was addressing would never be warned again. As they quitted the meeting, Tawell's wife said to him, 'Why, one would think we had a murderer amongst us,' little dreaming that at that moment her own husband was actually contemplating the commission of the crime which shortly led to his execution."

"In this case, which is perfectly authentic, and with one of the parties concerned in it I was myself intimately acquainted, there are several things worthy of notice. Tawell seems to have possessed a mind very readable by those who were gifted with inner sight. Of this he would seem to have had an instinctive consciousness; but all his attempts to conceal his real self by external peculiarities were in vain."

"Speaking on the subject of 'dreams and impressions,' he quoted the following incidents, coming under his notice, while among the natives of Natal, South Africa, who are often highly impressionable:

"The natives of Natal believe in sympathy, by which they are made conscious of what is happening at a distance from them; and there are certain recognized signs among them, by which it is attended."

"Thus they may have an absent friend brought forcibly before them, as being in some danger, and at the same time, be affected with the colic passions; or tears may come into their eyes without any known cause; or there may be simply a something in them—an inner voice, which tells them that their friend is ill or dead."

"An old man who had cataract in each eye, referred his blindness to the following circumstances:—

"He said his son had gone out to battle. During the day he was suddenly seized with blindness, and felt at the same time a strong impression that his son was killed. This turned out to be the case."

"Or, sympathy with the absent may be felt only at night. During sleep he sees his friend, as he is lying sick or dead; and sometimes, it is said, if he has been killed, he sees the very wound that has caused his death."

"Umpengula was engaged in service at Pietermaritzburg. He dreamt that he saw his brother Undayeni dressed in his finest attire and dancing at a wedding. On awaking, he had a strong impression that his brother was dead. He could not shake off the impression, and involuntarily tears came continually into his eyes, and he looked constantly in the direction by which a messenger must come from his home. During the morning, a messenger came. On seeing him, he said, 'I know why you are come. Undayeni is dead.' He was dead."

"The native Undayeni, whom I have mentioned above, was possessed of a similar power, which came on after a prolonged struggle with a leopard, which nearly cost him his life, and left him a broken constitution, and an irritable nervous system. This man used, by his inner sight, to become conscious of people who were coming to the Kraal before they were visible. He used also to dream correctly of the position of game, and the accidents of the hunt. Being a man entirely out of health, he was unable to go far from home, and knew nothing of the neighborhood of a new place where they had lately settled. But one morning he called the boys of the Kraal to him, and said, 'Boys, is there a place on the hills where there is a hollow stone, in which there is usually water, and where you are in the habit of washing yourselves?' They said there was. He told them to bathe there no more, for he had seen it in his sleep, and some one had put bad medicine in it, which would injure them."

An article appeared in *MacMillan's Magazine*, for April, 1871, entitled "Louise Lackan, a psychological study," by Dr. Day. It was a review of a work by Dr. Lefebvre, of Lourain, Belgium, describing the case of Louise Lackan, of Bois d'Haine, a young girl on whose person the stigmata are manifested.

The mother is now again before the public, and is being discussed in all our leading journals. The case has been investigated by more than two hundred doctors, and as yet no "humbug" has been discovered.

Dr. Febre and others state, that every Friday blood flows from five wounds on the hands, feet and side, and marks of blood appear on the forehead; indeed, she is said to be wounded in an exactly similar manner to Jesus Christ. All kinds of experiments have been tried. Tightly-fitting gloves have been put on her and sealed, but always on being taken off on Friday, have been found full of blood. Now, every Friday, she passes into an unconscious state, from which she cannot be aroused, though a gun has been fired behind her, and she has been pricked with pins and knives without flinching. While in this state, she sees all the scenes of the Passion and Crucifixion, which are vividly described to those around her.

Another person, an eyewitness of the case, says that for the last eighteen months she has taken neither food nor drink, and still loses nearly eight ounces of blood every Friday.

These statements are, no doubt, greatly exaggerated; but the case is, undoubtedly, a most extraordinary one, for it seems hardly likely that a simple Belgian country girl should be capable of deceiving over two thousand people from all parts of the world, who have visited her.

The following is a somewhat similar case occurring at a village about eight miles from where we write, as communicated by us to the *Birmingham Daily Post*:

"Being in the neighborhood of Feckenham, about a month back, a report reached me of a girl who, it was alleged, had taken no food for a long period, and had lain many weeks in an unconscious state. I accordingly went to a farmhouse about a mile on the Droitwich road, and saw the girl. She appeared greatly emaciated, her breathing inaudible, pulse scarcely perceptible, and her hands cold. She appeared to be about fifteen years old, and was brought up as a 'Protestant.' Her parents (who, by the way, are respectable farming people) stated that she had taken scarcely any food since last February, when she was first taken ill. The greater part of this time she has lain unconscious, except for a few hours at a time, when she has been restored to her normal condition by applying a current of electricity from a magnetic machine. At times she becomes ecstatic, and describes to her attendants visions she sees of Jesus, angels, etc., etc. It is said she lay for about twelve weeks without taking anything—not even water. At other times, when food has been forced upon her, her stomach has rejected it. She now takes about a quarter of a soaked fig, which lasts her a week."

The detailed accounts received in this country, of the systematic appearance of spirits at Moravia, N. Y., induced several of our London mediums to sit for the same kind of manifestations. Their efforts have been attended with considerable success, particularly Messrs. Herne and Williams, and Miss Florence Cook.

At a private seance, recently reported, which took place at the residence of Mr. D. G. Fitzgerald, the Electrician—a gentleman well known in connection with scientific literature, bottles of a luminous solution of phosphorus were introduced in the attempt to see the spir-

its by a faint light, but the experiment did not answer.

After calling for a light, and directing the medium (Mr. Williams) to be tied securely, "Katie King" became distinctly visible, and at the request of Mrs. Fitzgerald, permitted that lady to cut a scrap from her robe, "Katie" remarking, when the piece was cut, "There, it won't dissolve now!" On examining the piece afterward, it appeared to be an Indian fabric of a cottony nature.

This same spirit, "Katie King," also manifests through the mediumship of Miss Florence Cook. Miss Cook sits in a cabinet, the dimensions of which are seven feet six inches, by three feet one inch, by one foot nine and a-half inches; it has two doors five feet six inches high, which, when opened, expose the whole interior to view. Above the two doors is a panelling, in the centre of which is an opening a foot square. The medium sits on a chair in the cabinet, placed sideways, with the instruments—consisting of a guitar, a concertina, a tambourine, and a harmonica; also two paper tubes, and a length of a rope.

She is secured with the rope, and the instruments are played by the spirits, all at one time, in a similar way to those manifesting through the Davenport Brothers. In the darkness of this cabinet to which there is no entrance but through the front doors, the spirits manufacture the faces, and when ready, put them out through the opening into the light, and talk to the observers. Besides "Katie," many other spirits have been able to show themselves. On the 12th ultimo, "Katie" showed herself while the medium was tied up and sealed; afterward, a Fellow of the Royal Society took about ten minutes to untie her. Later in the evening of the same day, another face appeared in full light; it had a painful expression of countenance, and some of its iron teeth were missing. It was not recognized by any one present.

Little Edith Cook, aged four years, strengthens these manifestations by sitting near the cabinet outside. The spirits say they get more power from her, than from the other outside members of the circle.

A seance with this medium was reported in the *London Daily Telegraph*, of October 9th—a paper boasting the largest circulation in the world, which is written in a fairer spirit than could have been expected from a paper which has hitherto been bitterly opposed to Spiritualism. "Verily the world moves!"

London House, Broomsgrove, Worcester-shire, England, October 17th, 1872.

Captain Winslow's Seance.

Capt. Winslow is in Topeka, Kansas, holding seances. The *Daily News* speaks of one as follows:

The first seance the local editor ever attended was the one given by Captain Winslow last evening. Twenty-three persons were in the room when the seance commenced. They joined hands and formed a circle with Captain Winslow, a table, guitar, two iron rings, a rope and a trumpet in the centre. Samuel Ridges, Esq., and the local were commissioned to tie the Captain, and were at liberty to do so without suggestion from him. Square knots by the dozen were indulged in, and we concluded the job with some credit. The lamp was blown out, and in a very short time was relit, when the medium was found untied and the rope coiled up in the local's hand, without his knowledge and much to his surprise. The light was again extinguished, and upon being relighted the medium was found more securely bound than before. Out goes the light again, and the guitar makes a musical voyage through the air, nearly every one in the circle is touched by fingers, and the medium keeps talking, and his whereabouts is easily discovered by his voice. By this time the local wants to go home; the night is dark, pitfalls are numerous, and he has a long way to journey. But he was constrained to stay. The Captain claims to be influenced by an Indian woman, and the half incoherent jargon given utterance to by her or him was certainly perfect. We have not the time to say all we would like to about what we saw there last evening. If what we saw last night were put in print, it would not be credited. We could detect no deception or humbug, and at present will be compelled to adjourn the subject.

Prayer.

The discussion of the "prayer-gauge" is still under discussion in the English papers, some holding that it is a fair subject of scientific test, and others that the proposition is little short of blasphemy. Both parties to the controversy, however, seem to assume if the test is really applied to the Supreme Being that he will be under the absolute necessity of responding, or else that he is incapable or unwilling to do so, and that in either case the test is successful.

The remarkable omission is made of the consideration that possibly he may do neither the one or the other; that it may better comport with Infinite wisdom not to recognize any such experiment on the Divine will; that God may not consent to turn aside the action of universal law because a few scientific men propose to make him the subject of experiment. In fact, it seems to us that the first element of experiment is entirely lost sight of by the zealous positivists, that is, the possibility of making any experiment whatever.—*Evening Post*.

That is a convenient dodge, nothing more. Here is the promise—"The prayer of the righteous shall save the sick;" but when a proposition is made to try it no one is willing! and moreover, the proposition is wicked! Verily, prayer is a great institution.—*Investigator*.

Angel Eyes are Upon Us.

BY ANNA DODGSON.

Reading the *RELIGIO-PHILOSOPHICAL JOURNAL*, I was pleased with the summing up of the long series of articles, "Search after God," in which I found the following beautiful paragraph:

"Spirits alone can answer prayer. Ever hovering around you, ever showering down upon you the strength of their magnetism and love, to you they are indispensable. They know every thought, they sense every secret wish, they witness every act. Child of earth, beware! Your secret deeds are all known—every prayer is heard and recorded. Angel eyes are ever upon you. What better answer can there be to prayer, than that which comes from a spirit-hand?"

Beautiful spirit-teaching, that is thus brought to bear so closely on our daily earth-life! What a protective influence would be shed over enlightened Christians, could they be made to believe that spirit-eyes are ever upon them! Who would transgress the rules of propriety in word, thought or deed? What a moral corrector such a belief would be—what a teacher of charity and universal love! How many prayers would be directed to the spirits of departed friends, in whom the highest degree of confidence or purity, virtue and love could be placed! And would not erring mortals long to find Christ, dwelling in mortal form, to whom they might unbosom their secret thoughts, and confess their sins, that they might ever be ready for the communion of good and holy spirits? Who can bear the thought of being constantly accompanied by bad, unclean, selfish spirits? No one. But this must be the case, so long as the spiritual consciousness speaks disapprovingly. Nothing but humility, confession and repentance will repel a bad spirit; and earnest, sincere prayer will bring a good spirit to our aid. Let this belief be living in every Spiritualist and Christian soul, and we should soon have a good world, of which we should have but little reason to complain. Shaker world, indeed!

Reflecting on the foregoing subject, I was reminded of a hymn, from which, in my youth, I received much instruction, and was conscientiously awakened to realization of spirit presence. It was composed by Garret R. Lawrence, a physician of our Community, who deceased in 1837. He spoke by the spirit of prophecy, at his death, of a time near at hand, when we should converse with spirits as freely as with each other. This was fulfilled to the Shakers, in less than a year after his demise, in what is known to them as the "Spirit Manifestation."

WE ARE SEEN.

All things here on earth revealed,  
Indicate a Great First Cause,  
From whose sight there's nought concealed,  
All efficient are his laws.  
Every thought, and word, and action—  
All lie open to His view.  
None can hide the least transaction—  
We are seen in all we do.

Mortals, here may try to cover,  
And conceal their sins awhile;  
There's a God who will uncover  
And expose the deepest guile.  
True as Heaven's ever existed,  
Watchmen there their vigils keep;  
Every veil shall yet be lifted,  
There's an eye that knows no sleep.

Altho' conscience seems to slumber,  
And resign its sweet control;  
Yet each deed records its number,  
Deep engraven on the soul.  
Anc from these the soul eternal  
Takes up its seasons day by day,  
Whether spiritual or carnal,  
Good or evil, yea or nay.

Who can hide a guilty conscience?  
Fearful state of sin and woe!  
Who can group thro' time, uncounted,  
And their standing never show?  
Who can smother flames unceasing,  
Keep concealed the gnawing worm—  
Shame and guilt their load increasing,  
Nor with inward horror quiver?

We may seek to veil from mortals,  
Deeds which can not bear the light;  
Can we hide from the immortals?  
That surround us day and night?  
Are not thousands now beholding  
Every action, word and way?  
And our very thought, unfolding  
In the blaze of endless day?

Have not those, who stand connected  
With the source of truth and light,  
Many secrets sins detected  
And exposed to mortal sight?  
Are not all our words and actions  
Fruits which mortal eyes can view?  
'Tis a truth without deception,  
We are seen, yea, through and through.

The (Albany, N. Y.) Shaker.

Spirit-Rapping among Hindoos.

The Bombay papers contain accounts of a mania for spirit-rapping which they say has set in among the natives there. If the statements are correct, it would not be surprising if the mania ran through India. Everything connected with the spirit-world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once that it may be this or that—he knows not what. A city with golden pavement astonishes him, but really the definiteness is what puzzles him. If spirit-rapping finds its way among such a people, we shall have queer revelations by-and-by. They will intensify a hundredfold all the mysteries, and will make a thousand more. Religion will not stand in the way in the slightest degree. A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content.



## Original Essays.

## Fifty-Two Items for Consideration.

BY A. B. CHURCH.

1. "God made all things, and fills all space." Did he make the Devil, and no space for him?
2. Has the Devil the image of God, and "in him lives, moves and has being," as all nature does?
3. The Devil being a "fallen angel," who made him so? Who knows it, and when?
4. If the Devil is the agent of God, then all evil originates in God through such agency?
5. If God is omnipotent, then why does he permit evil, even if he does not directly cause it?
6. Why is God or Devil always spoken of in the masculine gender? Can anybody tell?
7. How can man be tempted by any Devil, unless Omnipotence yields in favor of the Devil?
8. As God "hates all evil," it is very strange that he should allow it to flourish so abundantly!
9. So much said about God and Devil, suppose age, complexion, race, sex, form and color, be given!
10. "God wills all men should be saved." Strange, puny man or Devil, should thwart his wishes!
11. To prevent this, did God compel his only son to be crucified and slain?
12. If so, what must be thought of the real essence of such a manifestation of God?
13. Did Almighty God really die, nailed to a stick, between two thieves? Impossible!
14. Can Almighty God be born of a woman? What an assertion, or question to ask!
15. Can Almighty God be a father, a son, and a Holy Ghost, in three persons?
16. Can such three persons or powers be one God, and the original named in Genesis?
17. Who verifies such an accouchment, as Eve being born from Adam's rib?
18. Does anybody think impossibilities can become possible? Question!
19. Can God be male and female, good and evil, or one of each at the same moment of time; or of neither, or of all? Who gives assurance?
20. How can his children be like him, unless he be also a *she*—both? How good and evil, and "in his own image," unless God is like the human race?
21. Holy writ says, "God has no variableness or shadow of turning;" hence, as he was, so he is to-day.
22. A God—one to make his children liable to torment forever, is one without any love or mercy.
23. The whole human race, in their natural love and affection, gives the lie to a being like a God, who delights in hell-fire and vengeance, as a means to appease anger and wrath.
24. "God the father, and God the son, forgives all manner of sin." God the holy ghost never will (Matt. 12:31, 32.) He vetoes the others.
25. What reliance in (1st Tim. 4:10) that "Christ is the savior," when the Holy Ghost is stubborn, and "God sends strong delusions that we should believe a lie that we might be damned (2 Thess. 2:11, 12).
26. How can God punish eternally if there is any truth or reliance in Sam. 3:31.
27. Eating forbidden fruit at the instigation of a snake, caused Adam and Eve to "be as Gods." Wonder if they said "thank ye," to his snakeship, for thus preventing them from "going it blind" all their days?
28. To hear a snake talk, or see it walk, fly, hop, or wriggle along before doomed to crawl, would cause people to stare now-a-days, especially if the speech of Balaam's ass was spoken. Science cannot assent to a talking snake, God or devil talking; yet, superstition does, and always has. No proof demanded.
29. Pagan writers long before A.D. 1, speak of a Devil and a hell, as "fabricated to govern man more effectually." Bible writers say enough to bother the brains of millions—yes, they do!
30. The historical fact is, that for ages before the time assigned as the birth of Christ, the whole of what is called the Christian Religion, was known to the Ancients; its basis at least!
31. In Sodom and Egypt our Lord was crucified (Rev. x: 8) and in Judea at the same time. Was it so?
32. To fall down and worship a baby god in a manger, giving it sugar candy, is equal to prostrating before a carved image on a stick, like the Catholics, in violation of Ex. 20:4, that an image should be worshipped!
33. To adore a "Lamb that takes away sin," as did the Jews a calf (Ex. 32:4—Kings 12:28), is all right, but to say sheep or bull, or the Devil descended from heaven like a crow at the baptism, would be called blasphemy! As the baby was both God and man, might he not also have been man and horse thrown into the sea in Ex. 15:1, by that Lord that don't like many legs, or horses strength in Psalm 147:10.
34. Ezekiel, 1st chap., says: "God's legs are straight, but his foot is like a calf's." Is he sure?
35. And in 37th chapter, that "bones shall come out of the graves, and God's spirit cause them to live—a great army, saith the Lord." A miracle equal to any in the Gospels! Who credits such?
36. "He that believeth shall be saved;" for such trust, "in that very day his thoughts perish."—Psalm 146:3, 4.
37. "Christ came, not to give peace; but a sword!" Is there great joy and peace in believing it?
38. Israel will not hear God, nor Ezekiel, being impudent," saith the Lord.—Eph. 3:7. How very ungrateful for "God's chosen people" to turn a deaf ear to all his entreaties!
39. Previous to A.D. 680, a lamb represented Christ the Lord. Pope Adrian 1st, ratified a decree, that a man should be substituted, as crucified for the sin of man!
40. Can any sane man tell how a crucified lamb, or man, can take away sin? or, can any man tell within one hundred thousand years, when any such was born, or crucified at all?
41. Six hundred and five years of the Christian era passes away when Kings Pepin and Charlemagne caused "A.D." to be used; the Dionysian era being previously used—the Christian not known; yet, all Christendom is four years behind time in the reckoning! "How is this for high," as to Christ's birth?
42. Job 19:23, speaks of printing two thousand and nine hundred and sixty years before its invention, according to history; and glass also was unknown previous to A.D. 664; hence we have God's word printed before it was possible.
43. Two hundred years pass away before any notice of the New Testament, by the Church Fathers.
44. Jonah being so long in the whale's belly, ought he to be silent about gestation? He says God gets angry; repents; says he got mad; the Ninevites give him the lie, and he gives God the lie.—Numb. 23:19.

45. Why is Psalm 24:7, 10, received as God's word, and yet rejected in the Apocryphal Gospels? Great doings!

46. "The Lord said in his heart he would not again curse the ground for man's sake;" yet, sends vengeance dire and awful from that day to this, with a Savior, "who came not to give peace, but a sword, and to set father against son," etc. etc. Can puny man know the heart of Jehovah?

47. Where the beauty or excellence of such examples as Noah drunk! Vulgar daughters of Lot! The lies of Abraham! Cheating Jacob, and his mistress! Murder by Moses. A life of David that would disgrace an Arab, or a Digger Indian. Solomon, with all virtue and chastity banished; virgins to be kept for the Midianite's use in the general slaughter! Nice talk to Isaiah—3:17! Deceiving!—(Jer. 20:7). "Is against the Prophets, saith the Lord—Jer. 23:30. Hosea ordered to marry a whore—Hosea 1:2. Jesus directed to "set son against father, daughter against mother, etc., and a man's foes to be of his own household.—Matt. 10:35, 36. God sends strong delusions that we may believe lies, to be damned," is going it with a vengeance strong, and wholly irreconcilable with all ideas of God of infinite mercy, benevolence, and love. Does the Devil do anything worse? Can he offer worse examples?

48. The Bible tells about the wonderful changes of the Sun and Moon; blood, fire, vapor, smoke; the stars falling to the earth; the Son of Man and God himself descending from heaven with a shout. Trumpets sound; angels were heard; the dead arose; Paul, and others of the elect who were then living, were caught up together in the clouds, to meet the Lord in the air, being with him ever since. Now, let us use a little common sense. The whole human race then living, could see the sun, moon, and stars, as seen to-day. If they were changed, and the stars touched the earth as stated, it is astonishing that no historian of any nation has told how God appeared, or how loud "the shout." Sounds of trumpets, angel's voices, dead men coming to life, and the "living going to meet the Lord in the air," could not be general, like seeing the planets; yet, no historian in all the world, takes any notice at all of any of these wonderful wonders, for the very good reason, that they never occurred; and why? Because, contrary to all nature, from time immemorial, the conclusion is irresistible, that Nature's laws, with the experience of the whole world, and their common sense, cannot assent to such improbable impossibilities to pass as a truth. The sayings of Socrates, Plato, Cicero, and others long before Christ's time, and others at the time assigned reach us, and nobody calls them in question, simply, because natural and reasonable.

49. Iraneus, A.D. 122, is the first of the Christian Fathers that mentions the four Evangelists. He was a Disciple of Papias, Papias being a Disciple of John. If we credit this, it compels us to admit the still higher antiquity of the various heresies endeavored to be refuted. The Gospels and Paul's Epistles speak of a state of things as existing, which must have long, long prevailed, and before they could happen, to have them consistent, and the Evangelists been eye witnesses, they relating only what they truly knew. What is the fact? Luke expressly says, "Many have taken in hand" to do what he attempts, and the others are no better; none appear to be eye witnesses, except Peter (1:16, 21), who asserts he was, and heard the voice of God in the holy mount. Tertullian, in the second, and Lactantius in the fourth century, quote as genuine the Sybilline verses which relate the story of a Christ's incarnation, life, death, resurrection, and miracles to Targuinus Priscus, seven hundred and seventeen years B.C., in almost the words of our Gospels.

It is not necessary to speak of the apostasy of Origen in the third century, and his strange views—views held by one so noted, and a great oracle in the Church, for Dr. Lardner makes admissions respecting these shining lights named, and of Eusebius, the great pillar of Christianity, which is but little calculated to aid the diligent seeker after truth. He stumbles at the very threshold of the door, which, if opened, truth might be seen, or would probably appear, and is off on a tangent line, leaving us to guess what he means, or what might be inferred by saying "It is wonderful that Eusebius should think that Philo's Therapeutic were Christians, and their ancient writings were our Gospels and Epistles." The greater wonder is that Lardner should have spoken of it at all. The above few lines concerning "Philo's Therapeutic," are equal to all the ponderous volumes of Christian evidence extant, in my opinion. Readers will think of, and view these matters, as the evidence appears.

Had the writings of Celsus, Porphyry, Hierocles, and others, been permitted to reach our time, there can hardly be a doubt, but in them the Christian Scriptures would have been called by them a plagiarism from the Pagan.

The Christian Father, Minucius Felix, taunts the Pagans, thus: "You it is, ye Pagans, who worship a cross with a man on it;" yes, "wood—O wood, most blessed, upon which God was stretched!"

These Pagans were certainly no more inconsistent to worship thus, than Christians are to-day; yet, the idea of a Christ, or a man crucified, was not admitted by this Church Father, A.D. 200. No! "It was a lamb slain before the foundation of the world," which was long enough ago to set the world quarreling about it ever since.

What shall be thought of all these admissions and sayings? Don't all speak at once—please don't.

Columbus, Ind.

## The Bible vs. Science.

BY GEO. WM. WILSON.

If God has written a book it is reasonable to suppose that its statements will be in harmony with the revelations of science. There will be no jar between its statements and the facts of the universe.

According to the chronology of the Bible this world was created about six thousand years ago. Geology says that our globe has existed for "myriads of ages." Rev. Dr. Edward Hitchcock, a geological writer of world-wide reputation, says: "The globe must have existed during a period indefinitely long anterior to the creation of man. We are not aware of any practical and thorough geologist doubts this, whatever are his views in respect to revelation."

Owen in his work in "Paleontology," says that the age of our globe as indicated by geology, is "a period of time so vast that the mind, in the endeavor to realize it, is strained by an effort like that by which it strives to conceive the space dividing the solar system from the most distant nebulae."

Dr. Anderson says: "Upward of sixteen millions of years are supposed to have elapsed since the creation of life upon the earth."

Prof. Denton says: "No geologist can consider the siberian period as separated from our own by any less time than many millions of years."

Astronomy, equally with geology, contradicts the Mosaic story of creation. Denton says: "Herschell, with his forty-foot telescope, saw nebulae whose light, he calculated, must

have traveled for nearly two millions of years before it reached our planet. The nebulae must, therefore, have been in existence nearly two millions of years before, for their light thus to reach the earth."

Thus, in regard to the important question of the age of our globe, we find an irreconcilable difference between the statements of the Bible and the facts of science. But what says the Bible with reference to the age of man? Is it in harmony with the facts of geology?

Although commentators, taking the chronology of the Bible for their guide, do not all agree on the exact age of man, yet they all agree in fixing his advent upon the earth at less than six thousands years ago.

Baldwin says: "It is now as certain as anything else in ancient history, that Egypt existed as a civilized country not less than five thousand years earlier than the birth of Christ." Thus Egypt was a civilized country nearly one thousand years before the creation of man as recorded in Genesis.

Lyell tells us that man lived in France more than one hundred thousand years ago.

Lesley says: "My own belief is but the reflection of the growing sentiment of the whole geological world, a conviction strengthening every day, as you may with little trouble see for yourselves by glancing through the magazines of scientific literature—that our race has been upon the earth for hundreds of thousands of years."

Ansted says: "It would appear that the lowest human remains must be of a date carrying us back a quarter of a million of years." Page says: "There is the amplest evidence of man having been an inhabitant of Western Europe for ages preceding the popularly received chronology."

Broca, in *The Anthropological Review* for 1868, says: "Man has left traces of his existences, works of his industry, and remains of his body, in geological strata, the antiquity of which is beyond computation." Again he says: "A person may easily convince himself that six thousand years constitute but a short moment in the life of humanity."

Lepsius, after telling us the "Negro and other races already existed in Northern Africa, in the Upper Nile, 2300 B. C." and that African languages were in existence as early as 3893 B. C., says: "We are still busy with structures, sculptures and inscriptions, which are to be classed, by means of the now more accurately determined groups of Kings, in an Epoch of highly flourishing civilization, as far back as the fourth millennium before Christ." Upon which Denton observes: "But this is within four years of the Bible date of creation. And yet this does not carry us back to the first Egyptian Kings, as we have already seen. And when we arrive at Menes, the first King of Egypt, Dr. Thompson acknowledges that we find already an empire consolidated from previous district governments, and capable of building the great city of Memphis, with its magnificent temples and towers, and its huge dyke that turned the course of the Nile! And prior to all this, and long prior, was the stone ages of Egypt, of which says Wilson, we detect evidences, old as the date of their civilization appears. Quite recently indeed, weapons in abundance, belonging to this early Egyptian period, have been found. Six thousand years is but as yesterday, compared with the length of time that man has been in the globe, existing, too, as races differing as widely from each other as they do to-day."

Hudson Tuttle, in his work on the "Origin and Antiquity of Physical Man," proves that man inhabited the earth long before the drift period. He says: "The facts furnished by geology extend the advent of man far into the night of time. The Pyramids and ruins of ancient cities, even the rude columns of stone—show a highly civilized state. In the third day, man was acquainted with the metals, the principles of refined architecture, the art of writing, the measurement of time, and had acquired the social amenities of refined nationality; but what shall we say of man of the drift? A rude and colossal world spread around him; in the midst of a dense wilderness inhabited by savage and colossal beasts. We first find him armed with a flint arrow. How long he had existed previously, we as yet can not tell; but he had advanced from a ruder estate by a process slow and painful." Again he says: "Below all these combined periods of savage life, of twelve hundred centuries of Nile deposit, and the Pyramids, lies a stretch of ages during which man existed, adown which we gaze into night with our senses perfectly appalled."

How stands the story of the creation of man less than six thousand years ago in the light of the scientific facts we have here presented? Who will say that the records of Genesis and geology are not irreconcilable?

As with regard to the age of the earth, so also with reference to the age of man, we find the Bible at variance with the facts of science. Is not this sufficient proof that God did not write the Bible?

## Dead-Headism

BY A. GAYLORD SPALDING.

A perfect, harmonious and happy family, represents strictly, on a larger scale, a State, a Government. In such a family all is just, equal and brotherly. No shirking, no monopoly, no oppression; no favored ones, no dead-heads. The world, at present, is very different. Favored classes revel on the sweets of productive labor. Popular church religion is a vampire; and the clergy, of all others, is the most exhaustive class on the treasury of the workingman. Spiritualism is a religion of love and humanity, and is destined to revolutionize this state of things by enlightening the working classes.

Who are dead-heads? To be one of that class is to get your cream and sugar, your milk and honey, your bread and fine cloth, free of cost. You have a complimentary ticket to the world's fair on the great railroad, and to all the comforts, conveniences, beauties and pleasures of life. It is charming and glorious thus to be a life. It is charming and glorious thus to be a privileged specimen of humanity. Thus you become fashionable, respectable, and belong to the upper ten. True, somebody has to dig the upper ten. True, somebody has to hoe and dirt and turn the grindstone, and have a fair attendance. The lecture on Scenes in Spirit-life and the Picture by Prof. Streight, illustrating those scenes, elicited the encomiums of the audience. We go from here to spend a week at Addison, N. Y., and then on toward the Great Metropolis.

Address for lectures or clairvoyant examinations, at St. Charles, Illinois.

## Complimentary.

NEW YORK, Oct. 28th, 1872.

Mr. Editor:—Mrs. A. E. Mossop's lectures here have been a success, and the following resolutions were adopted at the close of the course:

Resolved, That our grateful acknowledgments are due to Mrs. Mossop, and to that exalted spirit control by which she is influenced, and through whom we have been favored by truly touching and eloquent discourses.

Resolved, That we commend Mrs. Mossop to all societies that are earnest and faithful, and hold our cause as a pre-eminently sacred trust

and that these expressions of our good will and heartfelt desire for her prosperity and happiness be published in the RELIGIO-PHILOSOPHICAL JOURNAL, and *Banner of Light*.

Mrs. M. described quite a number of spirits present, most of whom were recognized. The Rev. Mr. James was identified by several; Dr. Jacobs, of Troy, recognized his father; Miss Strong her mother; and Captain Holdridge, a noted citizen, told me that his wife, who had been, as stated by Mrs. M. in the spirit land some 25 years, was accurately portrayed.

I think, Mr. Editor, you will be glad to learn that our young society is in a very harmonious and prosperous condition; so much so, that the Common Council have granted us the use of their room in the "City Hall," where the portraits of the many distinguished governors of our State smile blandly upon us.

Good spirits here, and of the beyond, gather about us, and the glad, bright halo which the angels are waiting to envelope us is seen through the mist and haze of our decrepitude, our mortal misgivings and malversations. Bright and fair hands are extended towards us, and there is a still small voice ever whispering through the air, "Behold, we come."

G. L. DRISCOLL, M. D.,  
President of First Society of Spiritualists, of Albany.

## Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price—\$1.50.

OREGON, ILL.—F. Shinn writes.—I have taken your valuable paper nearly a year, and can not do without it.

KNOXVILLE, ILL.—John Donelson writes.—I find I can not do without your valuable paper. I think I will be one of your life subscribers, at least so long as it contains such liberal ideas.

KANSAS CITY, MO.—J. L. M. writes.—The Car of Progress moves on. Our audiences were full, and were much interested in the lectures of Hon. Warren Chase, the two last Sundays in October. He is a generous, noble and sacrificing worker.

SALEM, ILL.—L. H. Colver writes.—We are not progressing here as fast as we would like. We have no developed mediums. Bro. H. K. Lusk is with us occasionally. He was here last Sunday, and we had a good time. Sister C. C. Jones, trance medium of Centralia, was with us also.

FREDONIA, KAN.—H. M. Stultz writes.—I have been taking the beloved JOURNAL for one year, and am sorry that it did not happen to fall into my hands a great deal sooner. I could have been a reader of its bright pages much longer than I have. There is no visitor so welcome as the blessed JOURNAL with its well-filled columns that teach a man the true and right way.

LIBERTY CENTER IOWA.—S. Wright writes. In view of all the exertions put forth by the spiritual world in our behalf without remuneration save in trying to make us happy, what manner of men ought we to be? Should we not imitate their example, in doing all we can to make all around us happy, whether we get the Almighty Dollar for it or not?

ALLEGAN, MICH.—M. C. Vandercok writes. The Nuncia Society of Spiritualists held its Quarterly Meeting the fifth and sixth inst. The meeting was well attended and much interest was manifested. Mrs. L. Pearsall, Albert and Lamilla Stegman, those friends to humanity and myself, were the speakers present. The Spiritualists of this place hold their next Quarterly Meeting the first Saturday and Sunday in January, 1873.

SALAMANCA, N. Y.—Edward Price writes.—We have had Mrs. Stearns, a trance speaker, here. I like her much. I met with her at Corry, Pa., and invited her over here. I have seen but little, but read much, of Spiritualism. I am willing to furnish my hall free and accommodation for a good test medium at any time, and think they may collect from five to twenty dollars for a couple of lectures and tests.

WACO, TEXAS.—I. B. Pelham writes.—I see in my last paper, October 12th, a challenge from R. J. Garrette, of Cincinnati, for physical manifestations. I also propose to give a tract of land lying in this country, worth \$500, to any Orthodox minister or ministers that will make good the 21st verse of the 21st chapter of St. Matthew, or I will give the above land if four hundred (the number of Saul's prophets) ministers can move a mole hill by faith without physical force—a committee of six Spiritualists to see it done.

W. LAFAYETTE, OHIO.—J. S. Burr writes.—Until of late, this section of Ohio has been the undisputed abode of an Omnipotent night, darker than that of Egypt. But a few Spiritualists have passed this way and called at a few places, and now sectarian bigotry is receding and light from the spirit-world penetrating every avenue of society (not entirely evading the church), and if we could have aid from abroad, would soon be noted for its progression and liberal sentiments. Can you not send us aid, or at least induce traveling lecturers, mediums, etc., to call at Coshocton with me at West Lafayette? We are few in numbers, weak pecuniarily, but very anxious to become better developed—can pay but little at any of these points—but will make worthy callers welcome and keep them clear of expense at least. I live immediately upon the Pittsburgh, Cincinnati and St. Louis Railroad, often called the Pan Handle Railroad.

HANNIBAL, MO.—Merritt Allen writes.—Having had the pleasure of listening to three lectures by Mrs. M. J. Wilcoxson in our city, I inclose a resolution which was passed unanimously, giving an expression of the high appreciation with which they were received.

Resolved, That we, the Spiritualists and Liberalists of Hannibal, Mo., do hereby express ourselves highly favored in listening to the very able lectures delivered here by Mrs. M. J. Wilcoxson, of Chicago. We would respectfully recommend her to the friends of Spiritualism and Liberalism throughout the country. We cordially invite her to give us another call when it may be convenient for her to do so.

Resolved, That a copy of this resolution be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL, and *Banner of Light* for publication.

(Signed)  
S. ANDREWS, } Committee.  
D. C. HALL, }  
MERRITT ALLEN, }

CLAYVILLE, N. Y.—J. P. Smith writes.—I wish to say a few words to you through the medium of a written communication. Brother Francis, I see, has closed his "Search After God." Well, he gave the Old Fellow (God) a little goose chase. With his sharp sledge-hammer logic he has annihilated all the gods of the ancient-to-day, licentious, chaste, murderous, fighting God of Christians. It seems that the great question on this point is not God or no God, but what constitutes God; whether he is an originating principle, permeating all forms of matter, both animate and inanimate, or whether he is a person perched upon a great white throne away somewhere in the starry skies, watching his creations below. This seems to be the question. Well, let Brother Francis rest awhile. Let the Christians' God, and in the meantime keep close watch of his great army of demolished gods lest some bigoted D. D. attempts to patch them up again and set them in running order and make them appear respectable. When we find anything which contains within itself all the essential elements of eternity, whether it be a man, a horse or a hog, we had better stop right there and call it God, or an infinitesimal portion of him, for just so sure as we go thundering back of eternity in our "Search After God," before we are aware we shall find ourselves bowing down to that old fighting being, Christian God, or some of the dead gods of more ancient times. If we can do no better let us be satisfied with the poor Indian's God, and say we can "see him in the clouds and hear him in the wind."



# Arts and Sciences.

BY.....Y. A. CARR, M. D.  
SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

## Egyptian Sayings and Teachings.

Says HERNANDEZ MERCURIUS TRISMAGISTUS the Egyptian teacher, "I write this Book, O my son, for humanity's sake, and piety toward God. The soul once lifted up, can never return to evil. Piety is the way of truth, but difficult for the soul in the body."

Of the soul, that part which is sensible, is mortal, but that which is reasonable, is immortal.

Every essence is unchangeable and immortal; everything that is, is double; none of the things that are, stand still.

"Not all things are moved by a soul, but every thing that is, is moved by a soul."

"Heaven is the first element. Providence is divine order. Necessity is the servant, or minister of Providence."

"God is immutable and unalterable. Man is an unchangeable evil." We suppose the allusion is made to man's imperfect state.

*Vision, Illumination, Aspiration.* "For the sleep of my body was the sober watchfulness of my mind; and the shutting of my eyes, the true sight; and my silence great with child, and full of good; and the promising of my words the blossom and fruit of good things."

"And thus came to pass or happened unto me, which I received from my mind, that is Pymander, the lord of the word, whereby I became inspired by God with the truth. For which cause, with my soul and whole strength, I give praise and blessing unto God the father."

Here Pymander, intoxicated with the imaginary "enthusiasm" tremendous, goes off into that sack-cloth and ashes mumbly so characteristic of self-confused semi-trance seers, of infinite flight, who are continually endeavoring to butt out the blinding light by which they have been attracted.

Wise men when on their feet, have but to fall down self-stultified, in the dust of over-ruling frenzy, to make ridiculous asses of themselves, in imitation of all that has been done, said, or acted before, under such circumstances, and on such occasions.

The divine Pymander says, "Holy is God, the father of all things. Holy is God, whose will has performed all things. Holy art thou, that has established all things. Holy art thou, of whom all nature is an image. Holy art thou, whom nature hath not formed. Holy art thou, that is stronger than all power. Holy art thou, that art greater than all excellency. Holy art thou, that art better than all praise."

All this was, doubtless, new to the Infinite, and entered in his log-book, as the true measure of the grand proportions of the divine Pymander, who continued his morning devotions by asking God to accept his sacrifice of information from "a pure soul," and a heart stretched out in that direction.

*The Beginning*, so imaginatively grand and overpowering in its inconceivable proportions, which all, copying from the original Hindoo, seems called on to explain and defend, is one of those sublime dives into Egyptian mud, characteristic of the whole tribe of delvers in the original creation.

Hear the divine Pymander—the noblest, purest, and best informed of them all. He says, "The glory of all things is God, and that which is divine, and the divine nature, the beginning of things that are, God and mind, and nature, and matter, and operation, and working, and necessity, and the end, and renovation. (*Mirabilia dicta*)"

For there was in the chaos an infinite darkness in the abyss, or bottomless depth, and water, and a subtle spirit, intelligible in power; and there went out the holy light, and the elements were coagulated from the land out of moist substance. (Clear as fog.)

"And all the gods distinguished the nature full seeds." (Very lucid.)

"And when all things were interminated and unmade up, the light things were divided on high, and the heavy things were founded on the moist sand, all things being terminated or divided by fire; and being sustained, or hung up by the spirit, they were so carried, and the heaven was seen in seven circles."

In the above paragraph, we have a few light streaks of the origin of Hindoo intuition or inspiration, from which the spirit of the text is copied, and also a slight trace in the following:

"And the gods were seen in their ideas of the stars, with all their signs, and the stars were numbered with the god's in them. And the sphere was all lined with air, carried in a circular motion by the spirit of God."

And every god, by his internal power, did that which was commanded him; and there were made four footed things, and creeping things, and such as live in water, and such as fly; and every fruitful seed and grass; and the flowers of all greens, all of which had sowed in themselves the seed of regeneration. As also were made the generations of men, to the knowledge of the divine works, and a lively, or working testimony of nature, and a multitude of men, and the dominion of everything under heaven; and the knowledge of good things, and to be increased in multitude. And every soul in flesh, by the wonderful working of the gods in the circles of the beholding heaven, the god's divine works and the operations of nature.

Though Pymander may have seen an occasional spark of Hindoo inspiration in this learned rendering he secretly made of the original Hindoo text, it is doubtful if any one of them ever saw as much as a Hindoo scintillation that originally shone in their fountain source of inspiration.

However, taking into consideration the wonderful achievements of Egypt, that seemingly rose to the summit of all human glory, and fell to the lower depths of all human degradation, before (the to us known) human history began, we can but attribute it to the wilder and more incongruous fittings of intuition, caught by semi-illuminated seers, and impressions sky-sweepers on the wing, and cast down on the waste-heaps of Egyptian learning to rot, and give forth such sweet flowers of true life, as we find inscribed or growing on the Egyptian tombs of which no olden outside history gives any information.

The spirit of a priest in the reign of Camby-sis, speaking from hieroglyphs, from the sacrophagus of an embalmed mummy, says: "I honored my father; I esteemed my mother; I loved my brothers; I found graves for the unbearably dead; I instructed little children; I took care of orphans as though they were my own. For great misfortunes were on Egypt, and the city (sais) in my time."

Another inscription from the tomb of a Nomad prince at Ben Hassin, says: "What I have done I will say; my goodness and kindness were ample; I never oppressed the widow, nor the fatherless; I did not treat cruelly the fishermen, the shepherds, nor the poor laborers. There was nowhere in my time hunger and want, for I cultivated all my fields far and

near, that their inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all."

Another inscription upon the tomb of a Pharo at Thebes, says: "I lived in truth, and fed my soul with justice; what I did to men was done in peace; and how I loved God, God and my heart well know; I have given bread to the hungry; water to the thirsty; clothes to the naked, and shelter to the stranger."

Another inscription on a tomb at Sycopolis, says: "I never took the child from his mother's bosom, nor the poor man from his wife."

From the foregoing, it would seem that the wider and more incongruous the elementary properties of the aggregated manure, and the ranker the decomposition, the quicker, brighter, and more beautiful the flowers that spring up thereon—whether on Egyptian, or Hebrew, or more modern Christian grounds.

Though such may, in truth, be the necessary apologetic confession due to Egypt, and all more modern Christian countries characterized by such elementary manures, decompositions, and wondrous flowers, yet, there is a higher grade, better balanced, more uniform, and self-sustaining soil, whereon Truth's standard fruition is wont to grow. And though we may say whatever is right, except a conscientious wrong, we may at the same time say with equal truth, whatever is wrong, except a conscientious right."

G. B. Stebbins, in a new and interesting work, issued last month (1872), at Detroit, Michigan, entitled, "Chapters from the Bibles of all Ages," from which we have quoted and condensed the main substance of Bhodism—the Parsee system, and the present Egyptian article, says in his appendix to Egypt: "The author of the divine Pymander is spoken of by Lord Bacon, as of kingly power, priestly illumination, and profound wisdom."

It is said to have been published in Arabic, Greek, Latin, French and Dutch. He (Hermes Mercurius Trismagistus), the author, was a King of Egypt—one of the Pharaohs, perhaps, who ruled and taught long before Moses. It is said that this remarkable work is held authentic by eminent authors. To say the least, with all its wild vagaries and imperfections, it is far more common-sense, and consistent than some to follow, of far greater pretensions.

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The work clearly shows MAN has never made a God in his image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. These ideas are best expressed on page 165.

It seems that every creed or tribe of earth, Conceive a god, and gives him form and birth, Possessing all the traits of every tribe; Thus while portraying God, themselves describe; And as they each advance in reason's light, And have more just conceptions of the right, A god of like image and power appears; Reflecting still their passions, loves, and fears; Then let us turn from that benighted age, When God, a jealous God, was fired with rage; And hence divine wisdom's path above, Expand our souls to see a God of love.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes will swim in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thought—May grope in darkness or be wisely taught; Where all will learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified.

The sublimity of the first ten lines on page 16 has seldom been equalled:

Creation but one galaxy unfurled— Jehovah's crown a diadem of pearl! Each star-like gem upon the world depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains: Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain.

The following is of especial interest to orthodox readers:

You must believe that men are all depraved, And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain, If Christ the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die; Thus it would seem that all who rest in peace, May thank the Devil for their kind release!

From the above extracts a faint idea may be had of the merits of this work. But no advertisement or extracts can do it justice.

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BY ROBERT DALE OWEN, Formerly member of Congress and American minister to Naples. Author of "BEYOND THE BREAKERS," "THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT," etc.

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## Second Revised Edition. STATUVOLOGISM;

OR, ARTIFICIAL SOMNAMBULISM,

HITHERTO CALLED MESMERISM,

OR, Animal Magnetism.

CONTAINING A BRIEF HISTORICAL SURVEY OF MESMER'S OPERATIONS, AND THE EXAMINATION OF THE SAME BY THE FRENCH COMMISSIONERS.

PHRENO-SOMNAMBULISM; OR, THE EXPOSITION OF PHRENO-MAGNETISM AND NEUROLOGY. A NEW VIEW AND DIVISION OF THE PHRENOLOGICAL ORGANS INTO FUNCTIONS, WITH DESCRIPTIONS OF THEIR NATURE AND QUALITIES, ETC., IN THE SENSES AND FACULTIES; AND A FULL AND ACCURATE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING ITS DIVISION INTO TWO DISTINCT CONDITIONS, VIZ: THE WAKING AND SLEEPING, WITH PRACTICAL INSTRUCTIONS HOW TO ENTER AND WAKE FROM EITHER.

The Identity of these Conditions







An Evening with Mysteries.

Spiritualism is gradually creeping its way into the secular papers. A late number of the *Daily Courier*, published at Syracuse, N. Y., contains the following:

"Thinking that a little something besides politics might be acceptable in these days, and having an opportunity last Saturday evening, by invitation, to witness a seance at a friend's house in this city, I thought it might be acceptable to your readers to hear what we saw and heard. At about eight o'clock, in company with two friends, we repaired to the house. We had a pleasant reception by the medium and his amiable wife, and after a few minutes we were invited to the dining-room. And here let me say that the medium is a person well known to the business community, and occupies a very responsible position in his business relations. The table cloth was removed from a very plain table, nothing appearing about it more than was common for table purposes. A plain slate and some writing paper was placed on the table; on the paper was placed just the smallest point of a lead pencil, nicely sharpened, and on the slate was placed a bit of a pencil broken off by a pair of nippers. It was about the size of a big pin's head. Two tureen covers were brought, one placed over the slate, and the other over the paper. All being ready, the medium said he wished to make a few remarks before he proceeded further. He said he was a skeptic as far as Spiritualism was concerned, and had out of curiosity been investigating these ten or twelve years, and in doing so had come to the conclusion that there was a phenomena existing—a something that has not as yet been explained by the ablest tests, nor made comprehensible by the investigations of the most scientific men of the world, who had a short time since investigated it, and made a report which did not shed much light on the subject. He sometimes thought it might be animal magnetism, clairvoyance, psychology or *psychic force*, or some external subtle agency unknown to science that produces in certain conditions results which are curious, but interesting and sometimes wonderful. He further said as far as his experiments were concerned, he did not darken the room. Whatever might occur it would be in the plain gas-light, which is entirely different in other sittings. He used these covers, which answered all the purpose, it being comparatively dark under them, which was one of the conditions for a successful experiment.

At this point we joined hands and remained in that situation for a few minutes, the medium asking one of the party to write some names on strips of paper, those that he wished to hear from that were dead—he repaired to the next room, leaving the medium and the two of us hold of hands around the table. Soon he returned, the medium taking the slips of paper, folded up tightly and placed them on his forehead, he called the alphabet, which was made on a piece of paper, and called off A, B, C, and so on until the letter was reached. For instance, in this case as soon as the letter A was called, the medium said A; the next one reached was D, stopped at D, and so on till the name of Adelbert was spelled out, never missing a letter, which was the name on the inside of the paper. But to the unbeliever this would not amount to much, for it could be easily done with a little collusion.

But the next thing in the programme is perfectly unaccountable and wonderful to behold. At this point, the medium announced that we were to have a communication in writing. Soon he told us to listen and we did so, and to our astonishment nearly distinctly the person sitting under the cover, heard the dotting of the i's and crossing the t's, and as the writing progressed it grew more distinct.

All this time our hands were together, and nothing but the two covers over the slate and paper was on the table, and only four of us present, and the room lighted. The writing ceased, the cover was removed from the slate, and there appeared twelve or more lines, written in good style, and signed *Adelbert*. The composition was to the point, and referred to the evening's interview.

An honest man with the result before him could not help but feel that he was in the presence of immortal beings, holding communication with those who inhabited the eternal regions of the hereafter—mortality holding converse with immortality—and the agency being none other than the medium before us a man.

Soon after, the writer of this was requested to take a seat by the side of the medium, which he did. The slate was handed to him, with two or three little pieces not bigger than the head of a pin; they were placed on the slate. By the direction of the medium the slate was placed under the table by the writer, and held tightly against the bottom of the table with the medium's hand on the writer's hand. Very soon could be heard the movement of the pencil, and could plainly feel the vibration. The sound was clear and distinctly heard by all.

Soon the sound ceased and the slate was laid on the table, and there were four lines written in a bold and dashing hand, almost a *fac simile* of the hand writing of the signer, which was one John A. Green, Jr., addressed to one of the company. This was equally as demonstrative as the other that there was no collusion, and that it was out of the power of mortal man to have produced it of his own agency. And while we were engaged about this last demonstration, the medium commenced rubbing his arm, and called us to come close and see what was there. At first but little could be discerned, but it grew plainer and plainer until letters stood out plain and distinct and spelled *Adelbert*. It appeared like indentations on the skin; no coloring but white like the flesh. Again, during the evening, in like manner, the name of Mary was spelled out, but nothing like as plain as the other name.

Numbers of names were spelled out during the evening, and many little incidents were related by the medium during the last ten or twelve years of his experience investigating this most curious of all subjects.

We came away from our friend's house well pleased with our entertainment; if not a better man, certainly not a worse one.

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The interesting features connected with the life of Brother Whiting are presented in an attractive style in this book, and those who have listened to his ministrations, will peruse them with great pleasure. As a trance speaker he had but few equals. The influence that controlled him seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, historical incidents illustrative of the truths of Harmonical Philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul and the lofty thoughts of a well-stored mind. In this book we have the life of a man who devoted his whole time to the promulgation of the truth of Spiritualism, and it will be read with interest by all true Spiritualists.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Does the Spirit Leave the Body and Return to It?

Spiritualism is continually awakening deeper and more profound thoughts in all departments of society, and questions are being continually asked which indicate the wide spreading influence of this cause.

Before us lies a letter from a clergyman of this city, who has been a reader of our paper for some time. "It contains a request that we should answer the following questions in the JOURNAL."

First. "On a number of occasions in life, this kind of experience has occurred to me, and I have heard it testified to frequently by others. In certain circumstances, or positions, a conviction comes to the mind. 'I have seen all this before.' 'I have been placed in just this position, with just these surroundings somewhere else.' Certain landscapes—certain relations in society, have brought this feeling to me with overwhelming force, and so many are willing to give in like testimony that to deny it, or set it down as imagination is futile and does not satisfy those who have experienced it. Even if it should be 'imagination'—a very indefinite term by the way—what makes one have that peculiar imagination at that peculiar time and with such peculiar force? The above facts are so common that few will deny them. A friend remarked to us, 'I have been very much disappointed in visiting places to find that every thing was familiar to me. During the war my husband was at Fortress Monroe, and visited that place for the first time. As we walked up from the landing, he remarked to me, 'You seem disappointed.'"

"Yes, I am," she said. "I expected to see something new, but everything here is as familiar to me, as if I had been here a dozen times."

It is a very common experience for person to meet each other for the first time, and say it seems to me that I have seen you somewhere. A wit once remarked in reply to this, "That is very likely for I have been there."

In a recent article upon the spiritual-physical body, we have shown that that body, though a resident of the physical body here, which is modeled after it, is destined to be independent of it after the change called death, and that there is abundant evidence to prove that these spiritual bodies frequently leave the physical body temporarily; that in ordinary sleep, and especially in trance this is done. The perceptions, which this spiritual body has, of external objects, are different in different individuals, according to their unfoldment.

Our own experiences have been entirely satisfactory to us. There are hundreds of places which we have visited, and thousands of persons whom we have seen in this manner.

There is a peculiarity about this, that some persons, whom we desire to see, we can not, and some places that we should be glad to visit, are not within our reach. These visits and recognitions seem to be generally involuntary, but almost all mediumistic persons have had experiences of this kind sufficient to satisfy them of their reality.

Thus the soul with its spiritual body leaves the physical, and these are so much like disembodied spirits that many mediums who see them are unable to detect the difference, and often depend upon the statement of the spirit for this.

We have been seen and recognized by numerous mediums in many distant localities, and have actually communicated with some of these in the same manner that disembodied spirits do, and have fully identified ourself.

Clairvoyance is of that kind—that which the soul sees without leaving the physical form, and the range of this is far wider than the physical vision.

Second. That which the soul sees when it has left the body temporarily, and, thirdly, that which is communicated to it by spirits.

Many writers have classed these under one head:

Our friend well says that imagination is an "indefinite term." If you mean by it a thought of some thing that does not or can not exist, we do not accept the definition.

Shakespeare says:

The poets eye in a fine frenzy rolling,  
Doth glance from earth to heaven,  
From heaven to earth and as imagination  
Bodies forth the forms of things unknown,  
The poets pen turns them to shape,  
And gives to airy nothing  
A local habitation and a name.

The powers of leaving the body consciously is much more common now than it ever was before, and the old idea that the appearance of a "double," or the spirit of a living person, indicates the death of the individual has passed away, since hundreds of cases are recorded in which it has not taken place.

Many of the phenomena, which are occurring around us daily, can only be explained or accounted for by the recognition of this fact.

The other questions of our friend are these: 2nd. The following phenomenon has been manifested to me three times, at periods of years apart, yet with such vividness and power that it will never be forgotten. Once when a boy about twelve years old, in falling from a height, head foremost, and expecting to be killed; once when about twenty when drowning, and saved only at the last moment, and again when about thirty-two in falling about thirty feet head foremost, at each occasion as though some panoramic vision had been unrolled before me—every act of my whole life, apparently, passed distinctly before me, or was reproduced as to give that appearance to me; even to impudent words given to a veritable grand parent when a small boy. What is this?

3rd. Is there in that spiritual body that Paul says now is, (not will be, but now is) a receptacle for every thought and act of life, where they are treasured up?

4th. Do we thus carry our "book of life" within us; and when we put off the veil of the flesh and stand revealed to the eyes of the spirit, seeing ourselves and being seen, "just as we are," do we judge and condemn ourselves from our works there written, by the standard of eternal justice and truth as revealed to us in the light of the spiritual world?

5th. If so, can we ever forget evils learned here? Call them perversions of good if you wish. Are they ever obliterated?

6th. Will they not rise up against us in our struggle for growth and development there as here?

7th. The subject opens up in such dimensions that no one article can compass it. Will you, at your leisure, give the world the benefit of your thoughts upon these matters?

Yours truly

W. T.

We thank our brother for these important questions, and shall proceed to answer them, asking the aid of our spirit friends. On the

phenomena of the falling and drowning, we would say that many spirits have spoken to us of their own experience, and while some fully agree with our friend, there are others who have no such experience. In many instances of sudden death the spirit is not conscious of the change, and it is sometimes very difficult to convince them of it. We believe that it is dependent upon the development of the spiritual nature, whether under such circumstances the panorama of life shall be perceived. Within a few days of this writing, a young man in our city fell from the top of a five-story building, striking a stone pavement. His body was picked up terribly mangled and senseless. On conversing with this spirit he says that he passed out of the body before it reached the ground, and he experienced no pain. Although he was not fully conscious of his condition, he has no recollection of any panorama. While we were talking with this spirit, another spirit, a stranger, who had been attracted to him by the manner of his death, said to us in a very jovial manner. "I can beat that all out. I fell from a balloon in New York state three quarters of a mile above the earth. It was over a swamp, and before my body reached the ground, I was out of it, and conscious of what was going on. I saw it going down head foremost into the mud. It was to me also a painless death. I thought at the time all the events of my life passed before me, but I am not so sure of it now." He was a very jovial spirit and before leaving us, he said, "If mankind will continue that abominably stupid folly of capital punishment, I would suggest to them both as a matter of economy and comfort to the poor victim of their ignorance, that they should take them up about as high as I was, and pitch them out of a balloon over a swamp. It will be the cheapest funeral that can be got up, and the easiest way to get out of the body, if one must do so; though I do not advise it by any means. I have often wished that I was back in the body."

In these statements we have the basic idea of an answer to this question. Fear is one of the strongest passions, and will kill a person sooner than any other, and when in falling, or being drowned, strong fear seizes a person, they may die from this cause before the other acts upon them. In the act of dying thus suddenly, if the spirit is active and well developed, it may perceive its past experiences as a panorama more or less clearly presented to it.

To the third question we answer that all the evidences of Spiritualism go to confirm the truth of the declaration of Paul that "There is a natural body (we presume he said material body) and there is a spiritual body." They are both natural.

Undoubtedly there is in that spiritual body a spirit or soul, but this body bears the impress of every thought and act of life. It is the interior soul that builds up and keeps alive the spiritual and the physical bodies, and the former is the counter part of the latter, and both are impressed by the surrounding materials and conditions which the soul is compelled to use in building up these.

The spiritual body is the great "Book of Life," in and upon which are recorded all the efforts of the soul, its failures and its success, to make it what its ideal is. The soul is continually trying to improve this, and when the veil is torn away and the outside garment of the flesh is thrown off, it works on in this direction, and is more successful than in this life in removing the defects which have marred it. We are our own judges here and hereafter, and when mankind have learned this great lesson and cease to be continually judging and condemning their fellow men, this truth will be better understood. Men will not justify themselves as they now do, because they realize that other men's judgment in reference to themselves, does not come up to the line and plummet of truth. Hence while society or individuals are thus fierce in their denunciations of criminals, there can be no true reform; the sense of justice in these recoils from the false estimate which is placed upon their acts, and they are led to defend themselves in the wrong on this account; but there is "a standard of eternal justice and truth which is revealed to us in the light of the spiritual world, to which each soul must come and sit in judgment upon itself."

To the fifth question, can we ever forget the evils—are they obliterated? We answer, in the absolute sense—No! Evil, which is always the result of ignorance and undevelopment, must retard our progress. We lose something in our journey, which, if ever overcome, must be by extra exertions. So trifling and insignificant will the events of a day or an hour seem in the great ocean of eternity, that they will be lost sight of when we have outgrown their influences, and we believe when the desire for that which is not right is entirely overcome, it can no longer rise up against us in our struggle for growth and development, but in the grand future towards which we are all moving, when we have triumphed over the ills of materiality, and the soul nature has gained victory over those things which now hold it from the full and free exercise of its powers, then shall all these little events which now make up the sum of our lives, fall into their proper and appropriate places and be weighed in the true balance, and from the grand lessons of life we shall learn that which will give us the power to rise to a plane on which in the fulfillment of its high and holy mission, truth, justice and rectitude shall be not only the aim, but the successful results of our labors; then hand in hand, and heart to heart with those who have gone before us in the grand march of life, shall we walk and work and rejoice in a fullness and perfection far beyond anything which we are now capable of realizing.

Let us do all we can by true lives now to hasten the good time coming, when error's dark and loathsome form shall hide away and truth shall be proclaimed, and light beaming in radiant beauty shall be seen everywhere.

New Publications.

THE PROBLEM OF LIFE AND IMMORTALITY, by Loring Moody. Boston: William White & Co., Publishers.

This work is the product of one of the most comprehensive thinkers of the present age, and is well worthy of a careful perusal. He takes up the "Problem of Life," and in a masterly manner explains those abstruse principles that have baffled the scientists of Europe.

"To-Day" is the title of a spicy and instructive weekly journal, just started in Philadelphia by Maclean, Stoddard & Co., with Dr. Dio Lewis as editor. The services of Dio Lewis are a guarantee that *To-Day* will live up to the motto its author adopts, viz: "Let the dead past bury its dead. Act! Act! in the living present," and that a vast amount of useful information concerning the laws of Health will be disseminated as only Dio Lewis can do it.

*Scribner's Monthly*.—On receiving the new number of *Scribner's Monthly*, one will naturally turn to the opening of Dr. Holland's novel, "Arthur Bonniestle," and when he has read it through, he will wish that instead of

giving us only a dozen pages, the editor had been less modest, and inserted three times that amount. For from the first line one's attention is riveted by the charming gracefulness of the style which is one of the author's excellencies that few of his critics are able to gainsay or rival—by the naturalness of the characters introduced, and by the exquisite humor of much of the dialogue. The movement is just right, neither too rapid nor too slow. The autobiography first touches lightly upon the earliest childhood of the hero, born among the New Hampshire hills, then describes more fully a stage ride from the old home to a new one in a New England village city, a drive that is enlivened by the exceedingly comical observations of the driver, a decidedly practical humorist, in depicting whom the writer's genius shines with a steady brilliancy. The sketching of such an original is a success that must excite the envy of all who have striven in that difficult field. The young hero's own quaint conceits presently come to light also, and show that he is one whose fortunes will be watched with intense interest as they are unfolded from month to month. Two eccentric characters, a little old lady and a benevolent old gentleman, are also introduced into this scene of the drama, together with a good-natured Irishman, so that there is no want of dramatic personae; the stage is pleasantly full, and if it were not that the curtain drops altogether too soon, one would be perfectly satisfied. Perhaps the best compliment that can be paid to this introduction is to say—and I can say it honestly—that as soon as he has arrived at the end of the chapter he is strongly inclined to turn back and at once read the whole over again. The high finish of it, in fact, makes it a bit of art that excites the desire to make a careful study of it.

City Entertainments.

[For the week ending, November 9th.]

AIKEN'S THEATER.—Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Geo. L. Fox and his Humpty Dumpty Pantomime Troupe are fascinating the lovers of fun here. The pantomime of Humpty Dumpty in its present shape, written expressly for him, has achieved a splendid reputation, and we have no doubt will attract crowded houses.

M'VICKER'S THEATER.—Madison street, between State and Dearborn streets. Maggie Mitchell, in her renowned presentation of Fanchion, is still at M'Vicker's. She is so well known to Chicago play-goers in this charming role, that nothing needs to be said of so fine a rendition.

THE GLOBE THEATER.—No. 56 and 58 Desplaines street, Wood and Sinn, Lessees and Managers. This place of amusement, on account of the varied character of its plays, is generally well filled. Malles, Sophie and Bettie Remmelsberg still prove a strong attraction in their graceful dancing.

MYERS' OPERA HOUSE.—Monroe street, between State and Dearborn streets. Here the bill is always crammed with good things. Among the novelties now introduced are the delineations and lightning changes of Mr. John Morris, and the comical burlesque, prepared by Mr. Kumble, entitled "John Sheppard and Joseph Bleskin."

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. A new version of the Black Crook is now the attraction here.

NIXON'S AMPHITHEATER.—Clinton street, between Washington and Randolph. The Georgia Minstrels, eighteen in number, have returned to the city, to entertain those who delight to see the "Sons of Africa" in song and dance.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley sole proprietor and manager. Entire change of entertainment. Monday evening, Nov. 4, 1872, and during the week, Abbott's new edition of Humpty Dumpty, introducing FIVE, 5-5-5, FIVE grand features of the original Humpty Dumpty, exactly as performed 100 times by the Kiralfy Troupe, at the Olympic Theater, New York.

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Arrangements will be made to accommodate in the building all who come. Let none stay away on account of the season, but come one, come all, and the magnetic soul-waves set in motion by our gathering, shall roll and swell in their grand onflowing to pulse and thrill along the track of the coming age.

C. K. W. HOWARD, Secretary. D. P. KATNER, M. D., President.

Married.

In East Saginaw, Michigan, Oct. 28th, by N. F. White, Geo. A. L. LATHROP, M. D., to Mrs. HELEN DERLY.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the higher life, in Morristown, Minn., Oct. 15th, 1872, JAMES ANTHONY, youngest son of H. and M. E. Mills.

Also, in Morristown, Minn., Oct. 24th, 1872, HATTIE LEONORA, youngest daughter of S. and A. M. Howe. Funeral services conducted by Harriet E. Pope.

The Funeral of Mrs. ALMARINDA C. MASSEY, wife of Mr. Wm. Massey, took place from her late residence, on corner of Campbell and Mt. Vernon streets, Springfield, Mo., at 1 o'clock, Monday, October 14th, 1872. She was interred in the family burial ground at Joseph Rountree's.

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OR

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SEVENTH EDITION.

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### Philadelphia Circle of Light.

Rev. Thomas Starr King.

Oh, thou whose name is eternal! Thou who dwellest alone in the land of the beautiful! Thou who dost speak every day and night to us in each passing breeze! Thou art the only truth and principle of right! Thou art the angel world, and the angel world is thee! Thou art an almighty—the first letter of the alphabet, and the figure one. We are thankful to know that we are a part of the first letter A, and figure one. Oh, protect us with the lines of truth, from bigotry and prejudice! Let the dew of heaven fall gently upon each leaf! Oh, water the soul of each one, and may the rays of the sun penetrate each heart, and, oh, how glad we are that we have a tree of knowledge, that we can eat of and not "surely die." We will not, and can not, be driven from the garden of eternal life! Thou hast not spoken in an avenging voice, but in tones of love. The walls around the city of the churches are fast crumbling, and we are thankful that it is not the poor menial; but he that is well dressed that comes to the beggar for crumbs of truth.

The eternal spirit of truth and justice is sufficient to atone. The bread of life and bread of heaven to hungry mortals is freely given. The golden herald of truth will shed light upon the world. Friends, the golden hills of the precious truths of life shall stand more secure.

I see here a man, who came from Colorado, near the "golden state" where I was. Glorious it is to come back and say that I am living. I am glad to find that this man is not a doubting Thomas, but a bright star in the kingdom of truth. I have given my name and will go.

Prof. Hare.

"It has been a subject with many that some persons get better communications than others. Why can some persons paint and others produce better musical sounds. It is because they have the necessary elements within themselves. We can not produce the best effect in a bouquet, unless the flowers are of different varieties, and arranged properly; neither can you have the best communications unless you have the best elements in your homes, and in all your surroundings. But I wish you to know here, that the elements required are peace, quiet, music, flowers, art, and a subdued light; and when these are all effected we shall have better and greater things than now. I shall now wend my way to the fairy land.

Edward Wilson Harris.

I will just step in as a periwinkle. My name is Edward Wilson Harris. I have come through fire and rain and bring a few periwinkles. I am going to see if I can not get some of that dust. I am going to California to stir them up. I don't know how I come when I died. I lived out at Chillicothe. I come here to Philadelphia that I might surprise a friend of mine. He went with me to the foot of Market St., at the Delaware river. I am the one who brought him that instrument. I am not dead and am waiting by the river. I shall play upon the keys and none of them shall be broken. They shall all be in perfect tune. I died suddenly of congestion of the brain. They called it heart disease, but it was not. Tell him that I am waiting by the side of the pleasant stream, I am waiting on the evergreen shore. Thankful that he opened the door to a land not so far. Yes, he opened the gate, not so far away, and I have come to aid in building up this Circle of Light.

How much this medium has done for me tongue can never tell. I come back to influence him to be up and doing, as well as to help him. We shall take him from here where he will accomplish other things for the benefit of the world. Were he not so perfect an instrument, we could not control him in this way. We want to make him play the instrument (organ) soon without the aid of mortal. We desire it to be all done by the angels.

George Derbyshire.

I have come here to give my testimony in regard to Spiritualism. I have been waiting for many months. I was a member of a Baptist church a few miles from here. My name was George Derbyshire, of Chester, Delaware Co., Penn. I was a ship carpenter. I had a shipyard and want to give my testimony in regard to this glorious truth. As regards this young man I have known him for some time. I was a strict adherent of the Baptist church, and thought unless I were baptised, I would be lost, but with all my charity, it was of no avail. I suffered greatly in body until a few moments before I passed into the spirit world. I have seen the man called Jesus, but how different from the man I contemplated. The Jews do not have blue eyes, but Jesus of old is always represented with the blue eyes, but his eyes are not blue. I was not myself an artist, but admire the colors of life and truth. At another time I may with the permission of other spirits far above me, give you a true description of the Jesus as he was, and as he is now. I am going to the land of the gorgeous sun, so bright and so fair.

James Jack.

Yes, I corroborate what Mr. Derbyshire has said about Spiritualism. He was a good, honest man, but he was a great Baptist. I was a Presbyterian, and am the father of this medium. Yes, "Bud" is my boy.

Samuel Ulrich.

Well, since George Derbyshire and Mr. Jack have come back, I'll come too. My name is Samuel Ulrich. I lived in Chester, and have known this chap since he was a "little tot." Excuse me—I am rather rough. I want to tell you that there is a revolution going on down in that old borough; it is going forward within the churches. We all sail in the same boat with the anchor of hope and the endless chain of eternity made fast to the rock of truth. I am going to stir up some more of the folks at Chester. This is my way. They will know it is me. I want a friend, who visits here occasionally, to quit his associations. I will appear to him when he quits them. He will know what I mean.

Princess Hohenlohe.

I am so glad to come here. I am glad that there is a truth in the divine doctrine of Spiritualism. I give my testimony that it may go over the large body of water which separates these United States from England. I have found Albert, and he is happy. I want these words to reach my half sister who is now reigning on the Throne of England. We must lay aside these robes of royalty before we enter the spirit land. I am not dead but walking the streets that are not paved with gold. My half-sister, Queen Victoria, of England, has been called insane because she is a

Spiritualist. For the sake of humanity and this glorious truth, were I on earth again, I would be willing to be called insane. My name is Hohenlohe.

Annie Shoemaker.

My name is Annie Shoemaker. I am the little girl who got run over by a team as I was coming from school. I went to school on Filbert street, in this city—they used to call it Zanes St. I am happy, but, oh, my poor mother, how she did cry. Is it not grand to go right from school on earth up to another school. Oh, isn't it nice to come out of school, and go right to heaven, but I ain't sorry. Little Flora said that I could come here. I want to help the "Little Bouquet." The man was not to blame. It is all right.

A German Minister.

I come back, good friends, to say that I live in an expansive country whose scenery is more grand than Italy or Switzerland. No artist can paint such a grand picture. Be not afraid. Go forward and hold fast to the truth. In that land traversed by spirits, there is not a spot to be found but what is watered by the waters of peace and love. I was a German minister of Baden. I do not wish to publish my name for reasons of my own. I christened a German lady present when she was a little child. He gave his name and was recognized by the lady.

Helen.

I want to come and be one of the little buds of promise to make children happy. My aunt is here. Aunty I must go over the water to see papa. This child was recognized by the lady.

The King of Sweden.

I have just laid aside my earthly crown; it is of no use here. How I desire to, and will work for Sweden. This medium has a taint of Swede blood in him. He came from Delaware which was settled by Swedes and Finns—this accounts for it. He also has French blood in him. This explains why so many nationalities are attracted to him in spirit land. There are many of my countrymen in this land, whom I desire to interest in this truth. I was King of Sweden, and have but recently passed away.

### Letter from Hillsboro, Ohio.

DEAR JOURNAL:—The Indian Summer haze comes softly and dreamily among the beautiful hills of this "highland" country, draping with the soft mellow touch of autumn's finishing stroke, the russet and crimson leaves that still linger among the branches of the maples, reluctant to cast their heightened beauty into the shadowy valley of humbler's grave, as summer trails her succeeding vestments and kneels at the approach of white-robed winter. The fires are kindled in the grate, to lend their warmth and cheer, as hurrying night trips up the heels of day in its early flight. The doors are no longer left ajar, for the drift of zephyrs and the quest of sunlight. The windows have closed; the birds are gone, the grass is fading from the hedge-rows. It is growing late! Winter will soon be here, and as the sap from the ripened leaves is all consumed, the old trees can draw vigor all the long winter for the new. So the relaxation of nerveless Summer leaves us to gather new strength—to labor with renewed energy, and kindle new fires of thought and purpose in the great work of eternal soul-growth and divine progression! Beautiful suggestion, Indian Summer! Dream season of the year! Bridal veil to Winter! Shroud and winding-sheet to Summer! Saddest, sweetest season of the seasons, linger long!

Many incidents of travel marked the journey from Springfield, Ohio, where I last wrote you to my next engagement at Battle Creek, Michigan. Rains, detentions of trains, and general exposure and sleepless riding, and change of cars amid Michigan fogs, are not particularly beneficial to the itinerant more than to other folk, and "bone aches" and cold, feverish flushes mean something more than "tired," as the writer found, on reaching the destined point, when days of weary tossing on sick bed, and bitter drugs paid the penalty of broken law, and lost a Sunday of work. Nothing serious, however, and with the kind hospitality of flowers and fruits, the beautiful home of elder Brother and Sister Brown, and the medical attendance of our good brother Dr. Spencer, the shadow of disease departed, the unfriendly guest of a few days only.

Battle Creek has long held a prestige of its own. Settled pretty considerably by the Quaker element, which has since very nearly subsided into Spiritualism, giving to the place an atmosphere of Liberty long and universally recognized abroad and near, and for several years a flourishing society, with an active "Children's Progressive Lyceum," and the "Fraternity" did most excellent and devoted work for humanity and the faith; yet at the present time, though the society lives, its right and left wings, or its valuable adjunct, the "Lyceum" and "Fraternity" have superseded action; and the children, if they would have associations of any kind, and Sabbath teaching, must attend the orthodox Sabbath Schools, where, if their parents choose to keep their company, they must go too, which may be one reason of many why so many old time Spiritualists, in other places than Battle Creek, pay for church pews, and go to the old husks of theology for Sabbath day sermons, etc., etc.

The society of Spiritualists here have a beautifully furnished hall, a good organ and good voices, when they are happily blessed with their presence, and numbers upon its list of members some of the most excellent people it has ever been my fortune to meet, as well as many of the most influential and wealthy citizens of the place; and it seems if the right effort and persistence were put forth, that Battle Creek might more than keep pace with her reputation she acquired abroad of old, and the objects of the labor of former times. Here seem to congregate many of the Advent faith, whose "local habitation" cluster together generally, and it seems not a little "queer" to drive through their district on a quiet Sunday, when every other church bell is calling its own together, the shops and business houses closed, and general work suspended, and see these good wives, with their universal costume of short dresses, hanging out their freshly washed linen of last week's wear.

The Advents held their annual camp-meeting here the second week of September, all parts of the State being duly represented. They are spoken of by all as an honest, industrious and intelligent class of people, favorably comparing with other denominations of an orthodox nature. They issue a stirring newspaper sheet, and have a Health Institute or water-cure establishment here also.

Several of our own workers have chosen this, of all others, as a desirable locality for a home, from time to time. Here Moses Hull became a convert from Adventism to Spiritualism; and here a few years ago lived the "Spiritual Pilgrim." Here our little Sister Emma Martin owns a snug little home, as do Sisters Susie Johnson and Lois Waisbrooker. At the present time, Milleson, the Spirit artist, is sojourning here; also Arthur Merton, whose genius has given to the world his book "Safena," and whose brain is still at work. His rooms abound in maps and charts designed and executed by himself, where, though but a transient

himself, he pleasantly entertains, with instructive explanations, the interested caller.

Mrs. A. E. Blair is making her way westward, carrying the evidences of her rare gift with her, and will doubtless find a warm welcome among the friends at Chicago when she shall finally arrive there. Her genial, whole-souled companion and husband, attended the last Sunday exercises during my stay at Battle Creek, and had with him on exhibition one of Mrs. Blair's finest paintings. One not accustomed to the manifestations of Spirit power, can hardly realize or comprehend by what law she can, while blindfolded, produce so rare a production, and touch with so delicate a precision the lines and shadings of these wondrous results.

As the mellow days of sadly weeping September went out tearfully, so did the heart made glad for a month in the prattle and kisses of Evangeline's childish sweetness depart, when October calls found other fields of labor among the generous and earnest souls of this strictly orthodox city of the hills in Southern Ohio. Thus it is with life's hopes—to-day for to-morrow's fruition, which, when tasted, brings its bitter. Some of us bury our living loved one each time occasion of circumstances, distance and long separation divides us, till in the deep utterances of wrung souls, we cry "how long, Oh, Father, how long?"

My next address until January 1st, 1873, will be in care of Spencer Field, New Orleans, La. ADDIE L. BALLOU.

### Items from Lois Waisbrooker.

BROTHER JONES:—I sit down to tell you that I am the proud and happy possessor of one of Mrs. E. A. Blair's beautiful pictures. On Thursday the 18th, I learned that Mr. and Mrs. Blair were in town, and immediately the desire to possess some of her handiwork took possession of me. I had not the money to spare for that purpose, so I thought to myself, I will take her one of my books and let her give me what she pleases. The same evening I started to carry out my intentions, selecting in my own mind Helen Harlow's Vow, as the book to be presented, but the influences said to me, "No; take May Weed Blossoms." I did so, and stated to Mrs. B. my thought and the change suggested. "All right," she replied, "I have both of your other books and wanted this. I will give you whatever they choose to paint for you." The next morning I went down and sat with her an hour; saw her eyes tightly bandaged, and in such a manner as to preclude the possibility of sight. Immediately the little Indian girl took control and began to talk; said her name was Pale Lily; that she was but twelve years old when she went to the spirit-land, and that she never was "matrimonied;" at the same time another spirit claiming to be an Italian, or "The Painter Man," as Pale Lily calls him, took control of the medium's hand, and selecting the size of bristle board desired, commenced painting. She gave me a wreath of roses, filled in with leaves and forget-me-nots, and it is really wonderful to see the quick movement of the hand, and so exact, drawing and painting at the same time, with the same movement—not a single wrong stroke; and roses, red and yellow; buds red, yellow and white, grew in rapid succession upon the smooth white surface, with the green leaves shaded so nicely to accompany them. Well, the wedding of the two spheres will be complete by and by, and we need not be puzzled like Paul, to tell whether we are in the body or out, for it will make but little difference which. By the way, I see that our old friend

JUDGE BOARDMAN

has left the mortal form as the enclosed will show; but it is amusing to see how correctly newspaper reports are sometimes given. Instead of being a resident of Kansas fifteen years, he has been there less than half that time. This reminds me that a gentleman introduced me to an audience not long since as one who had been lecturing for fifteen years, when it is less than ten years since I assumed that honor, and nine years last month since I started from Judge Boardman's home in Waukegan, Ill., to make it my life-work, speaking and writing for the cause of Spiritualism. Well, honored friend, you have gone to mingle with those ancient ones, who used to give through your organism thoughts too deep and grand to be appreciated by the multitudes. Come with your wisdom band, and quicken my brain, if you can, and I will try to make good use of what I thus gain.

"OUR AGE"

will find a place for what seems to me valuable, from whatever source it comes. By the way, Bro. Jones, allow me to say to your readers, that subscriptions for "Our Age," are coming in as fast as can be expected. Still, I do not think I can issue the first number much before my forty-seventh birthday, (Feb. 21st) as I am determined to start on a FIRM BASIS, or not at all, but I shall succeed; yet, not I, but the band working with me; the band represented upon my wreath of flowers, by seven white roses, and among whom are, John Murray and John C. Calhoun. John Murray, while here, baptized the people into the gospel of universal love, and John C. Calhoun is still a nullifier, though it is Old Theology instead of the Union, now. By the way, justice demands that I say of Mrs. Blair, that she is a good test medium also.

Battle Creek, Mich., Oct. 23, 1872.

### What I Saw and Heard on my Trip East.

Leaving Chicago early in September for Philadelphia by my favorite route, Pittsburg and Ft. Wayne R. R., which I regret to say is not up to many other roads in providing luxurious Pullman cars. The one I took the conductor said was used temporarily, as his car was in the shop for repairs, the same story that was told to me two years since. A passenger remarked that he had passed over the route five times in just such old cars. With smoke, dust and cinders the trip was highly disagreeable. I remained three weeks in the Quaker city, called upon your correspondent, John Brown Smith, who, with his agreeable wife, is doing a good work and having success in their practice, Mrs. S. giving free lectures weekly on physiology and reform. They have all the appliances for treating invalids by the Swedish movement cure.

I called a number of times upon your correspondent, Dr. Childs, whose health I found much improved. He had just returned from the annual meeting of the American Spiritualists Association. From his conversation I inferred that he was not well pleased with the action of that body in some respects—particularly the re-election of its famous president. The noted medium of the city was absent, and without a lecturer. A stranger would not have known there were any Spiritualists in the city.

The 1st of October, I went to New York, taking up the Herald; it said under the head of "Religious Ceremonies," that "Thomas Gales Foster would be entranced by Dayton, who lives up aloft, and would speak at 'Apollo Hall.'" I attended both lectures, which would compare with his best efforts. The hall was about half-filled. Hundreds of Spiritualists in the city take but little interest in lectures, or any other phase of the philosophy, a point to

which Mr. Foster alluded in a manner anything but complimentary to the absentees. Dr. Slade invited me to a sitting, desiring me to scrutinize his premises as closely as I could. I did so and then took my seat, laying the slate upon the table, and placing a wee bit of pencil under it. The whole surface was written over and signed by his late wife, Alcinda Wilhelm, directed to myself. A spirit pushed his hand up between the table and my person, showing a full sized hand as natural as life. A screen of cambric was placed and hung up before us, with an aperture in the centre, and in a few moments spirits began to materialize, and I recognized the spirit of my Sister, who passed over a few weeks since, and, in response to my recognition, she bowed her head three times. I saw the likeness of my Uncle, and a brother—features as plain to me as when looking at any mortal. I saw others that I did not recognize. I have known Dr. Slade for some years. He is always candid, sensitive in his organization, void of deception, uniformly desirous of giving satisfaction to those who patronize him. My next visit was to Mr. Mansfield, a medium of the highest order. He occupies pleasant rooms, full of curiosities from all parts of the Globe. He showed me a shakel of silver dating back to the pious murderer named Moses—his figure-head on one side and a Hebrew inscription on the other, which Mr. Mansfield was six weeks in rendering into English, a learned Jewish Rabbi having failed to give a proper rendering. The inscription is: "Thou shalt have no other Gods before me." I propounded a number of questions to my spirit-relatives, all of which were responded to satisfactorily. One of them was to my orthodox Sister, before alluded to. I inquired how she found orthodoxy on the other side, to which she replied: "Tell our Mother that all those horrors preached to me—yes, and to you, Brother, in our early days, were as false as the people were wicked, who invented such a libel on the Father of all goodness. Be firm in your teachings, and all will be well with you. Sister Mary called upon Dr. Atwood; has a good location; was formerly a good healer; has changed his practice to the giving of baths. On the subject of Insanity, he remarked that he had seen subjects who were not obsessed. Because he did not see the spirits in control, is not good evidence for his position. Some years since, at the Dynamic Institute, in Milwaukee, a young lady was placed in my care. I was convinced that it was a case of obsession. I called E. V. Wilson, the noted seer, to examine her condition. He spent half an hour with her; could not see the parties who held control; they seemed to be in the back-ground. Going into another room with her Sister, he came in rapport with her influences, giving a full description of them. Having given your readers my opinion of Insanity in your last week's issue, this digression will not be out of place.

I next visited the residence of Mrs. A. E. Baker, 162 West Forty-Fourth St., a lady of large experience, and a great favorite with the denizens of the higher life, urbane in manner, genial in nature, great kindness of heart. Her house is a place of attraction for the seekers after Truth. She has taken upon herself the care of the Fox girls for years. Maggie was there when I called. She showed me a portrait of a daughter in spirit life; the spirits furnished all the material. Raphael presented her with a superb likeness of himself, neatly framed, she furnishing only the frame, the spirits putting it together. Accompanying this was a beautiful poem, pertinent to the gift, presented by the poet N. P. Willis. Two years since, on my first call at her house, she asked me for one of my gray locks, which I declined to give. That evening, at a seance held in the fourth story of her residence, the Fox girls being present, doors locked, hats, scissors, and all small objects removed from the room, we were all handled and talked to by spirits; and my eldest daughter came with a pair of scissors, and cut off a large lock of my hair, and wrote a note, in which she placed the hair. The note read as follows: "My Dear Mrs. Baker—I cut this lock of hair from Father's head for you. Signed Claudine." Mrs. Baker could furnish you with matter of the highest interest relative to what has occurred at her residence, of what she has both seen and heard. I leave to-morrow for the sunny South, commencing my practice at Mobile, Ala. Any one wishing to communicate with me will please address me for November and December at that point.

Fraternally yours,  
W. PERSONS, D. M.

Chicago, October 21, 1872.

### The Minnesota Convention.

The State Association of Spiritualist of Minnesota held its Fifth Annual Convention, at the National Reform Church, in St. Paul, on the 18th, 19th and 20th of October, 1872. The Convention was called to order at 12 o'clock, President in the chair, ten delegates having arrived.

In the evening Brother Wilson took the stand, and for one hour and a half hurled shot and shell into the orthodox, intermingling it with grand bursts of eloquence. He wanted the people to understand distinctly that he was not a Christian. He closed with good influences surrounding the Convention. On Saturday the Convention met at 9 o'clock. A. M. Remarks were made by Brothers Wilson, Haskell, Potter, Pope, Smith, and a lecture by J. L. Potter. In the afternoon the State Agent being called upon, gave his report, which was accepted. He gave a very encouraging view of the work which has been accomplished by the Association. Since he has been in the field, our membership has increased from about 75 to 486. He found us in debt. We have paid him \$600 per year and his traveling expenses, and now have due us, payable by individuals, the sum of \$378 75, placing the Association on a firm financial basis. The Convention then proceeded to the election of officers for the ensuing year with the following result: President—Mr. T. C. Flowers, of St. Paul.

Vice Presidents—Mr. Masters, of Minneapolis; Mrs. Orrin Abbott Waters, of Northfield, and Mrs. M. E. Johnson, of Lakeville.

Secretary—Charles P. Collins, of Northfield. Treasurer—T. C. Carpenter, of Farmington. Executive Board—S. Jenkins, of Farmington; H. H. Smith, of Osceola; Mrs. P. Libbey, of Minneapolis; Mrs. A. Rowley and Mrs. Carpenter, of Farmington.

The old Board retired, followed by the kindest feelings of the Association.

The new Board, on taking their places, were introduced with some pertinent remarks by Brother Wilson.

Then followed a lecture by Mrs. Fuller, of Osceola. In the evening session, a conference of one hour was held, in which Brother E. V. Wilson paid his respects to one Von Vleck, who was present. Those that have ever listened to one of Brother Wilson's lectures, may imagine what was left of Von Vleck when he was done with him.

Sunday morning session met at 9 o'clock. Conference of one hour. Then followed an excellent lecture by L. F. Cummings, of Chicago. Brother Cummings should be put to work, and be well paid.

Afternoon session opened with music by Brother S. Jenkins and family, Brother Potter at the organ. Lecture by Mrs. Lepper, of Anoka.

Brother Wilson then gave one of his notable seances, giving some forty or fifty tests, and reading character without a single failure, to the astonishment of all.

In the evening session, Brother Potter gave us one of his clear, practical, logical lectures. Then Brother Wilson again took the stand and attacked in an able manner that wonderful nondescript called orthodoxy.

In conclusion, we feel as Brother Wilson well said: "Spiritualism has come to stay." We have done a good work the past year. Our numbers are increasing, extending our borders in every direction. We have many earnest workers among us, who, with the help of the angels will not rest until humanity is lifted out of that "horrible pit" into which it has been thrust by priestly power. Brother J. L. Potter continues another year as our Missionary Agent. C. P. COLLINS, Secretary.

### Letter from Alliance, Ohio.

BROTHER S. S. JONES:—During the latter half of September, we had with us the celebrated medium, R. M. Sherman. He has been here four times; on two occasions, remaining several weeks at a time. We have tested his mediumship thoroughly. For years we have carefully read accounts of spirit power, as manifested through the greatest mediums of the country; and, with the exception of spirit-faces, we have read of no manifestations superior to those we have had here in our own homes, day after day and night after night, through the mediumship of Mr. Sherman. He goes to Chicago in a few days, to Mr. Hoyt's "spirit-rooms," where people can have an opportunity of witnessing the truly wonderful things that are done in his presence.

Immediately after his engagement closed with us, came Dr. D. P. Kayner, according to previous appointment, and gave us three glorious, soul-inspiring lectures. He wields the sword of truth, and cuts right and left. The "babes" who cannot bear "strong meat" had better not attend his meetings.

He had with him for exhibition two magnificent oil paintings, given through the mediumship of Prof. Straight. A good look at these pictures is itself worth the price asked for the three lectures. Societies in want of a speaker would consult their own interests by making engagements with Dr. Kayner.

Although he tarried with us one week, he won for himself laurels as a clairvoyant physician, nearly every patient examined by him expressing surprise that he had given him or her, such a correct diagnosis of the case. We hope to have him here again in November, on his return from the East.

Yours, truly,  
SARAH H. HESTER.

### The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

### Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

### Sewing Machine Needles by Mail.

On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.







## Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are writing. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### Minnesota State Convention of Spiritualists.

The Convention was called to order on Friday, Oct. 18, 1872, precisely at two o'clock p. m., in the National Reform Church, Market street, between Fourth and Fifth. This church is now owned by Oscar E. Dodge, Esq., and has been thoroughly renovated, and is in good order, being comfortably seated, warmed and lighted, and can seat three hundred persons comfortably, and will hold four hundred when crowded.

President Pope, of Morristown, was promptly in his place, as was the Secretary, Sister Harriet Pope, mate and companion of our good president. If Sister Pope is as true and good at home in the discharge of the domestic duties as she has been in the public duties that devolved upon her, then, indeed, she is a helper everywhere.

The proceedings of the Convention have been marked for ability, harmony and a desire on the part of all to advance the cause of truth, and to sustain Spiritualism.

The speakers present were, J. L. Potter, L. F. Cummings, Mrs. Felter, of Elk River, Mrs. Lepper, of Anoka, Mr. and Mrs. Pop, of Morristown, and the Gentle Wilson, besides, many local speakers, who did good work for the cause.

On Saturday afternoon, the regular business of the Conference came up. Bro. J. L. Potter, State Agent, read his Annual Report, and an able one indeed. Then came the election of officers, which resulted as follows:—President, T. C. Flowers, of St. Paul; Vice-President, Mr. Wales, of Minneapolis; Mrs. C. A. Masters, of Northfield, and Mrs. H. E. Johnson, of Lakeville; Secretary, C. P. Collins, of Northfield. Executive Board, S. Jenkins, of Farmington, H. H. Smith, of Osseo, Mrs. A. Rowley and Mrs. Carpenter, both of Farmington.

Saturday evening, 19th ult., was somewhat stormy, caused by Von Vleck and his friend, who no doubt intended to give us a hoist upward and outward, thus gaining a victory; but we were on hand and fully equal to the task, and when the petard was cast into our midst, we caught it and hurled it back into the camp of our enemies, where it exploded, covering its authors with confusion and shame.

We will report Saturday evening's work more in detail at another time; suffice it to say here that we met the enemy and captured him, and found him a great big hole, with a voice in it that had a breath like a skunk, and we discarded him.

Our meetings on Sunday were eminently harmonious, and marked for the ability manifested by all the speakers, who distinguished themselves for saying able, good and interesting things.

The meeting adjourned on Sunday evening at half-past nine o'clock. All went well as a marriage bell. We gave many fine tests, which created a marked interest.

The afternoon session, donated by Bro. E. V. Wilson, netted the Convention \$61.07. The collection taken up amounted to \$60, making the receipts of the Convention \$121—the expense all told, amounted to \$75.00, leaving \$46.00 in the treasury.

The Executive Board re-engaged J. L. Potter as State Agent for the coming year. Bro. Potter is an able and fearless worker and a helper to our cause.

Minnesota and Iowa are doing a glorious work, and we mean that Illinois shall not be one whit behind these younger sisters of the West.

We, of Illinois, shall meet in December, and will run the race of progression with these young and noble States, trusting to excel them.

Come up to the work, brothers and sisters, and help these organizations, and their works in this great movement of reform.

"All is well!" "So mote it be."

### A VERITABLE GHOST.

#### A Most Mysterious but Well Authenticated Story.

We clip the following "Ghost Story," from the columns of the St. Paul Pioneer of Friday, Oct. 25th, 1872.

We lay it before our readers for just what it is worth. We have other facts in regard to this matter, which we will give when we have further evidence.

Our readers will all remember the terrible accident which took place in a blinding snow storm at Randall Station, on the main line of the St. Paul & Pacific Road, in March last, which caused the death of several persons. Among the victims of that terrible accident was a section foreman named Connelly. This man was very much attached to this division, and took great pride in keeping everything right and tidy, as far as his supervision extended. Although his station was located at that time in a sparsely settled section of the country—on a treeless waste, so to speak, where especially there was nothing to break the force of the wind which at times swept over the bleak prairies with the force of a hurricane, yet so great was Connelly's attachment to his section that he refused several more lucrative positions which were offered to him.

Upon his death by the accident above referred to, the Randall Station was given to another man, whose name is also Connelly. The latter has been employed for a long time on the road, and is known to be a sober, industrious and intelligent man, one in whom the company has the most that any one who knows him would suspect of being tainted in the slightest degree with superstitious notions. For some time after assuming charge of the division, everything went satisfactory. This state of things was not to last, however. For some time past Mr. Connelly has complained that he could not sleep nights. He avers that he is visited at all hours of the night by the apparition of his dead predecessor. The ghost's form appears at his bedside and vainly tries to tell his tale by unearthly motions, at times apparently entreating and anon with every appearance of anger and revenge. Several times Mr. Connelly has been thrown from his bed with great violence, and his arms and other portions of his body show the marks of rough handling. The imprint of hands and finger nails are plainly visible, which he asserts have been left there by his ghostly visitor. To such an extent has this most mysterious visitation been carried, that Mr. Connelly has petitioned to be removed to another section, or granted permission to erect

another house on a different portion of the section. He says it is not only these visitations which disturb him, but the spirit of the dead man prevents him from performing his duties both day and night. He has seen the awful spectacle in the daytime while at his labors, and the shadowy form has, by unmistakable motions, ordered him away.

For a long time Mr. Connelly refrained from mentioning anything about these mysterious appearances, knowing that he would not be believed, and in all probability he would never have mentioned it but for an occurrence which took place a short time ago.

One evening after the labors of the day had closed, and as Mr. Connelly and the men under his charge were seated at the table eating their supper, the door of the house opened noiselessly, and in the doorway, in the full gaze of all who were present, stood the awful apparition of the dead man. The shadow remained long enough to make a number of demonstrations of a revengeful character, and then disappeared, apparently melting into space. An awful feeling of terror fell upon that party of men and for a time they were speechless, gazing into each other's faces, with eyes distended with horror. They were not men easily frightened, and some of them had looked death in the face without flinching. But this unearthly supernatural visitation which was recognized at once by them all, well known while living, was more than they could stand. When their momentary terror had subsided they commenced in awe-stricken tones to tell each other what they had seen. It was then that Mr. Connelly related his experience, and it is needless to say he was not laughed at or disbelieved. The sight had been too real, and too palpable to all to admit of dispute. They had seen the veritable ghost of their former fellow worker.

Since that time there have been many mysterious occurrences taking place at that lonely station on the prairie. Several tools, which are known to have been put away, are missing, and various other things have taken place to hinder Mr. Connelly and his crew of men from performing their work.

Nor is this all. The engineer on one of the freight trains avers that several times he has seen the apparition in the night engaged at work upon the track, the same as when the dead man was living. At one time it will be engaged with a crowbar, raising the rails, and making motions as though giving directions to a gang of men. Again he has seen it standing upon the track in advance of his engine, with both arms stretched out as if to give warning of danger ahead, and the engineer says that at such times his engine acts as if plowing its way through drifting snow, and although he pulls his engine "wide open," the speed of the train is sensibly decreased until it reaches a certain point, when it will plunge ahead as though just relieved from some obstruction.

We understand that these most mysterious doings have been reported to the officials, but they, of course, are inclined to doubt the truth of the statements; but so serious has the matter become that steps have been taken to some of the employees of the road stay at the station house a number of nights and have the matter thoroughly investigated.

The above is a statement of facts, which come to us well authenticated, and we give them as one of the most singular stories we ever remember of hearing. Should any more facts be developed after a thorough investigation of the matter, we shall hasten to lay them before our readers.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondence as desired. M. E. SAUTER, Springfield, Mo.

Mr. Smith enclosed a lock of his hair, along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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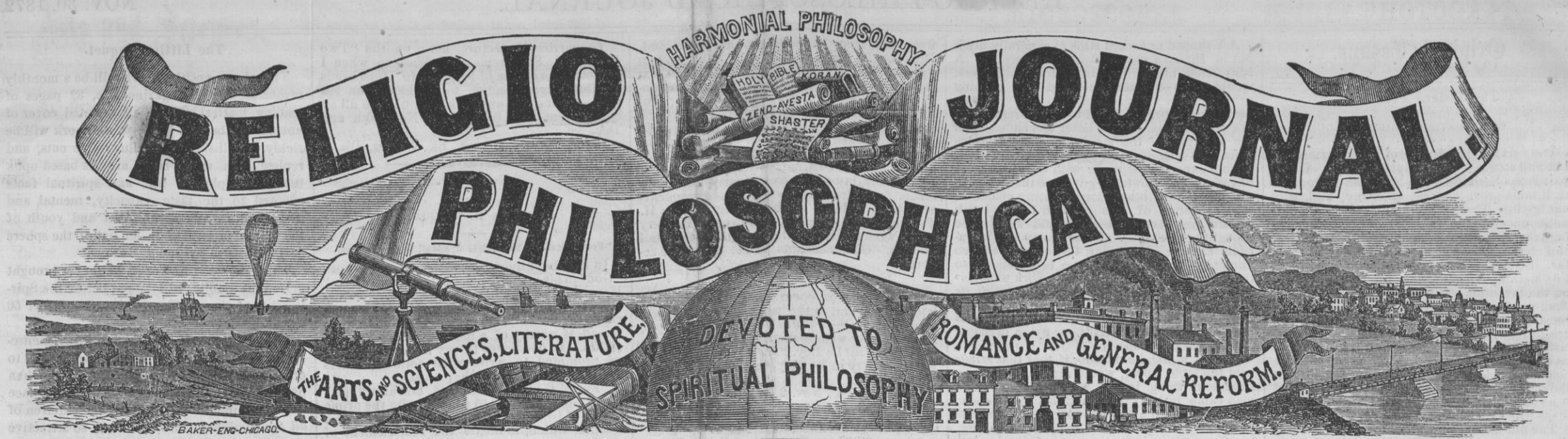
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VOL. XIII.

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CHICAGO, NOVEMBER 30, 1872.

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NO. 11.

### LA DAME DE MASSABIELLE.

History of the Virgin Visions of Bernadette Soubirous.—Appearance of the Woman in White.—Bursting forth of the Miraculous Spring, etc., etc.

[Correspondence of the New York Herald, Oct. 5, 1872.]  
The religious manifestation I am about to describe, is one of the most extraordinary that has been recorded in the history of this century, and can only be compared to the antique celebrations of past ages. It is a gigantic exodus of voluntary pilgrims, and several thousand priests gathering from every part of France, around the famed grottoes of Massabielle, in the village of Lourdes (Hautes Pyrenees), for the purpose of obtaining through prayer, the REGENERATION, CONVERSION AND PEACE OF FRANCE.

The present pilgrimage consists of five hundred thousand travelers, including those from Paris as well as from the principal provincial cities, but not the thousands of pilgrims from other parts belonging to the diocese in the department in which Lourdes itself is situated. The great idea is to reach the spot by tomorrow, the 6th instant, when five Bishops are to officiate at mass and vespers at five different altars erected among the mountains, and where as many of the priests as are crowding thither, are also to say low mass, one after the other, at the numerous churches and side chapels for miles and miles around.

Lourdes is a small and picturesque village in the French pyrenees. Whether the traveler be en route for Barreget, Saint Souver, Cauterets, or Bagneres-de-Bigorre; or whether the tourist be leaving Cauterets or Pau for Luchon, he must pass Lourdes. This little spot is a centre whence all the roads to the thermal stations radiate, and yet, nobody knows any more about it, than if it had not a fortress on the top of a rock, and had not been besieged by Charlemagne, and were not the key of the Pyrenees.

Up to the year 1858, this village was to every one nothing but what I have just said of it, a thoroughfare to the waterstations. Since then, it has become famed for

A MIRACULOUS SPRING, and other miracles too numerous to relate here. What adds to the wonderment of all who know anything about Lourdes is this: Every person connected with the stories related is alive; their names and dwellings are known; they have been questioned and cross-questioned; they have been brought up before the authorities and officials; have been examined and found perfectly sincere. The other remarkable fact is that the clergy and Bishops were opposed to the propagation of the great event which marked the origin of the religious celebrity of Lourdes.

The following are the facts related by thousands and *de visu*. On the 11th of February, 1858, the day being clear and mild,

THREE LITTLE GIRLS were sent out to pick up sticks in the direction of the Grotto of Massabielle. Two were sisters, Marie and Bernadette Soubirous; the other girl's name is Jeanne Abadie, a neighbor. They were of very poor parents, so needy that the sticks they were to bring home were the fuel waited for by which to cook the family dinner. Marie Soubirous was healthy and strong; but Bernadette, her elder by a few years, was troubled with asthma, and though only fourteen, was so delicate that she did not appear to be more than ten. This Bernadette had not been brought up at home, but by a friend of her mother, living at Bartres, and who, for the small sum of five francs a month, provided her with lodging and food. It had been arranged that she should lend what assistance she could, but as she was too delicate to work at the farm or field, she kept the sheep, and sat whole days doing nothing but fondling the lambs.

From year to year it was settled this should be the last of her stay at Bartres; but the good people loved her as if she was their own, and, although she was told that next autumn would be her last, when the next came Bernadette was kept, and had only been a fortnight home when the memorable day of picking up fagots marked a great period in the fortunes of the village of Lourdes.

As I have said, the two Soubirous sisters and their neighbor's daughter Jeanne, went out together. They crossed a bridge over the Gave, went past the mill of M. de Lafitte, the wealthy man of Lourdes,

PICKING UP BITS OF DEAD WOOD as they walked along, and thus came to a large meadow, the two robust girls, much ahead of the more delicate Bernadette, who stopped to cough each time she stooped. She wore a black stuff frock, and the white coarse woollen capulet of the villagers in those parts, a pair of wooden shoes; and the only thing which distinguished her from the other poor children was a pair of stockings. These had been given her by her mother, in consideration of her weak lungs.

On the three girls went until they came in front of the Massabielle grotto, where they were certain to find plenty of sticks, for the rocks in which the excavation is bared by nature, are overhung by short brushwood that the wind wrenches out of the scanty earth in which it grows. There was unfortunately, a narrow stream to cross; but the girls found it nearly dry. Jeanne and Mary soon took off their wooden shoes and waded over, hopping from stone to stone, and laughing at their big leaps upon stones which were far apart.

"HOW COLD THE WATER IS," said one of them, when they got on dry land,

and sat down to put on their dry shoes. Bernadette, on hearing this, was afraid to put her small feet in the stream.

"Do throw some big stones quite close," she begged, shuddering on the opposite side; "I should like to keep my feet dry."

But the two healthy girls were too busy picking up plentiful sticks to attend to the request of Bernadette.

"You must get into doing as we do," at last shouted Jeanne; take leaps and come over."

Poor Bernadette had to make up her mind to the dreaded water, leaned her back on a fragment of rock, and began to pull her stockings off. She had already thrown one down, when she heard a sudden swell of the river, and a whirling in the air, as if a terrible storm was gathering; but when she looked up she found the poplars perfectly straight, and none of the leaves shaken by the wind.

"I thought I heard the leaves rustle," she said, looking around, and then she went on pulling her other stocking off.

The noises increased. Bernadette looked up, and suddenly her figure fell together, while her face remained uplifted; like a crushed flower, down she bent and remained on her knees. She saw a vision.

SHE SAW A RADIANT VIRGIN IN WHITE, without jewel or coronet; nothing like what she had fancied was the Blessed Lady; a real figure, such she could have imagined was that of a Princess or Queen, had she ever thought of any one so much above her station. This apparition held a long chaplet on her arm. Bernadette was not afraid. She fixed her eyes on the beautiful vision, then seeing it smile and make the sign of the cross, she did likewise, and then the vision vanished. Bernadette was still spell-bound to the spot long after the "dame" had disappeared. After a time she looked around her. The Gave, close by, was running on as usual, but everything seemed night and darkness.

IN THE HOLLOW OF THE GROTTTO, a few instants before filled with a luminous vision, there was nothing but a branch of wild briar that she had often seen before. She could not make out what had happened, but, deeply moved, she hurried over the stream, finding that both Jeanne and Marie were looking at her. Her surprise was immense, on noticing they were not surprised.

"Have you seen nothing?" she asked.

"What?" they asked.

"Nothing?" "No one," repeated Bernadette.

"What have you seen?" asked the little girls.

"Oh," replied Bernadette, with a feeling of timid pleasure, not unmixed with fear. "If you have seen nothing I cannot say."

The two girls looked at her, and, though they wondered why she was so pale and strange, they went on picking up their wood. But Bernadette could do nothing. She stood in deep thought, passing the vision over in her mind, and looking up.

"What did you see?" asked the girls again.

"Well, some one in white," replied Bernadette.

Marie and Jeanne were afraid.

"Dear me, I hope it will not hurt us. We will not come to the grotto again," was all they said and thought of the vision; but when they got home, they told the tale to their mother.

"Nonsense," said Madame Soubirous, shrugging her shoulders. "You fancy; you did not see, my child."

Bernadette maintained she had, and related the whole scene, with the description of her vision, in the same words as her sister and friend.

"Well, I will not let you go to the grotto any more," was Mme. Soubirous' conclusion. Bernadette returned no answer.

The next day was Friday, and the child talked of nothing but her "dame." On Saturday, some one asked her who she was like. She said she fancied she had seen such faces at church.

As she talked on of the same vision incessantly, the mother was prevailed on to allow her to go to the grotto on the following Sunday, and the only restriction Madame Soubirous made was, that Bernadette should not be left alone, but that the two girls, Marie and Jeanne should stop on each side of her all the time.

Bernadette walked very fast, and when she came to Massabielle she knelt. Her two companions did likewise, watching her face all the time, and divided between wonder and fear.

"THERE SHE IS!" cried Bernadette. "There! There!"

Jeanne and Marie looked; they could see nothing; but when they next turned to Bernadette the child was transformed, her face was radiant, her lips parted. She was listening attentively with clasped hands.

"Bernadette!" exclaimed both, "we are frightened of you. Get up! come!"

But Bernadette did not hear, neither did she rise until they saw her features assume their usual expression. They went home to repeat the story they already told; and it was heard with the same belief. This occurred several times, until at length

ALL THE PEASANTRY HEARD AND TALKED OF IT.

Among others who disbelieved were a Mme. Millet and a Mlle. Antoinette Peyret; but they thought they would cross-question Bernadette, after taking her to the grotto themselves, and watching her.

On this occasion, instead of walking quietly at her usual slow pace, she took a short cut down a precipitous rock, and the ladies had

some difficulty in following her. When they were in front of the grotto, they witnessed the most extraordinary change come over the child's face. She appeared in ecstasy, and yet in holy fear. They were so impressed, that Mme. Millet whispered:

"We should not be here."

"You are to stop!" cried Bernadette, as if she had been told to speak.

"ASK WHO SHE IS," desired Mme. Millet, "or take this paper, with my pencil, and request her to put down what she wants."

The child obeyed, and the witnesses heard her distinctly say:

"Ma 'dame, if you have anything to tell me, will you be good enough to say who you are, and what you desire?"

The witnesses heard no reply, but they saw the child advance with paper and pencil, keeping her gaze on the excavation, then she stopped and listened for some time. Her features were angelic. It lasted for fully three minutes, after the expiration of which Bernadette walked back, and on being questioned, related that the lady had said she saw no necessity for writing, as she knew Bernadette would obey; but what she wanted was to see her every day at the grotto for fifteen days, promising her that if she did so she

SHOULD BE HAPPY IN A BETTER WORLD.

This is but the preliminary of the whole story. During the fifteen days which followed Bernadette was accompanied not by one, two or twelve people, but by hundreds. All the inhabitants of Lourdes followed her to witness her interviews with the vision, and the same transformations took place during her trances. The Perfect of the Commune, Mr. Massy, and the Commissaire du Police, Mr. Jaconet, took alarm at the spread of the agitation, the former came to Lourdes from Tarbes to look into the matter and desired Mr. Jaconet to arrest the child as an impostor, if, after questioning her alone, he discovered she had been influenced to act her part. Meanwhile the fifteen days were far advanced, and the population of the village, as well as of the villages around, gathered to look at the child. She passed through them with perfect impassiveness, neither reddening nor turning pale, ever thinking and walking on in her coarse clothes as if she had too much on her mind to care for people, or for what was going on about her.

The cure of the place did not encourage the peasantry to believe in her visions; he was even very sharp with Bernadette. His name is Peyramale, and he is still alive; none of the peasantry, on the other hand, doubted; in their opinion Bernadette was an instrument in the hands of God, and they believed that the Blessed Virgin appeared to her. On the 21st of February Bernadette came as usual to the grotto, and as simply as possible knelt in her accustomed place, where, in the presence of a dense multitude, after she had her usual vision and was rising to move,

A POLICE OFFICER PUT HIS HAND ON HER SHOULDER

and arrested her in the name of the law. She was led to M. Jaconet, who with the threats and persuasion endeavored to make her prevaricate, but after a long sitting gave his efforts up, saying he had never seen or heard such a case. He forbade her father at the peril of his liberty to allow her to return to grotto, and thinking he would have to adopt some course, after applying for advice to M. Roaland, who was then Minister of Public Instruction, he let her go to her parents' home. The attraction of the grotto proved so strong that her father, after a day or two, preferred getting into trouble with M. le Prefect rather than cause his child to pine and grieve, as she visibly did, besides which, the peasantry of Lourdes are not to be trifled with. They took the part of Bernadette against Prefect Cure, father, and Commissaire, and to the grotto Bernadette returned, all making way for her whenever she appeared. It was then thought M. Peyramale could shake the child's fancy and detect any equivocation, if there existed any. As he was known to be averse to her visions and to be very little acquainted with her on account of her long stay away from the village, it was supposed he would show no partiality to her, and the time was looked forward to when he would call her to the presbytery. He, however, was disinclined to do so; but Bernadette, to his great wonder, one day walked through his garden into his house.

"Are you not the daughter of Miller Soubirous?" he asked.

"Yes, Monsieur le Cure."

"Well, then, Bernadette, what do you want?"

"Monsieur le Cure, the 'dame' who appears at the Grotto of Massabielle."

"Yes, yes, I know," said the cure. "You pretend you have visions, and you have got all the country in excitement with your tales. What do you mean by telling me these things? What is this? Nothing but things you can not prove."

Bernadette was in no way astonished. She clearly related all that had occurred, all she had seen and heard, and when she had done the cure asked, "And what is the name of your 'dame'?"

"I don't know."

"Those who believe say it is the Virgin; but, child, know, that if it is not, if you lie, you will never see her in heaven."

"I do not know if she is the Virgin," replied Bernadette, "but I see her as I see you, and she speaks to me, and I have come to tell you that she has told me to tell you she wants

### A CHURCH TO BE BUILT ON THE MASSABIELLE ROCK,

that's all." M. Peyramale looked closely at the child. She stood the gaze with innocent assurance; he made her repeat her message; she did so; after which he replied:

"You tell me, Bernadette, that the lady has a branch of briar under her feet in the grotto. This is February; go and tell her that if she wants a new church on the rock she must first make that branch bring forth roses in this season."

Thereupon Bernadette was dismissed.

"The briar will bring forth buds," said the people in the village; but the rock has brought forth something else.

When the child next saw her vision she gave the cure's message, which the "dame" did not heed; but told her to go on her knees from the place she was on to the hard, dry rock, and as far as she could, until she could go no further. The people who were looking on saw her do this, there were 300 present, holding their breath in suspense and wonder. When she came to herself she was still repeating

"REPENT!" "REPENT!"

The time after this, instead of 300 spectators, there were all the people from the villages round, far and near. Several daily assert they were present in all the departments. Be that as it may, when Bernadette had her vision she suddenly rose to her feet and walked to the River Gave; then, as if called, went back to the grotto, where she knelt with her two hands a portion of earth on the rock; she carried it to her lips, and did as if she washed herself with it; then she knelt and dug a hole in the ground, and by degrees drop after drop of muddy, thick water appeared on the surface, the went on until she had enough to fill her hands; she drank it, and then went away. The crowds pressed forward. There was a hollow of sticky clay; but soon a thin streak of water burst up, and with one voice the whole people cried,

"A FOUNTAIN OF THE ROCK!"

It was so. The next day the streak had become as thick as a man's wrist. The child related that the "dame" had desired her to wash and drink in the fountain; that she had gone to the river, knowing of no fountain in the rock, and that she had been called back and told that she was to drink of the spring, not the Gave. She had obeyed, and the "source merveilleuse," was the consequence. The rest of Bernadette's story is more that of a saint than of a human being. The authorities intervened to stop what they considered a great superstition, until the Emperor Napoleon III telegraphed to M. Massy to leave this coercive measure alone and the peasantry to their fountain. For several years MM. Jaconet and Massy were the declared enemies of the Lourdes. Bernadette's fountain is at present said to be a strong stream, and the numerous

CURES AND MIRACLES.

here performed fill all the papers. A church is being built on the grotto that has already cost 2,500,000 francs; convents are to cover the mountains around; the Orleans Railroad Company have added a branch in order to render access easier. Bernadette is at this present moment a Sister of Charity in the Hospital of Nevers. Her father and mother have died, but her sister Marie and her brother live at Lourdes. Very large offers of money have been made them, but all have been rejected. The place of Anger is full of Bernadette, and the above facts are related all over the place.

The journey hither was inaugurated by a full service at Notre Dame Victories, in Paris, where all the Paris pilgrims assembled.

THE ILLUMINATION.

In the evening the pilgrims again assembled for the procession by torchlight to the grotto. Thousands of wax tapers were sold and cut in small pieces for those who had not wherewith to buy a small one. As many as 30,000 pilgrims, each bearing a light, moved in and out of the intricacies of the mountain paths, singing psalms as they slowly advanced. It was like an immense galaxy of moving light, and, seen from the valley, produced an indescribable effect. At midnight the illumination was over, and each sought rest. I do not say all did; for there were involuntary watchers in the grotto. I myself threaded through the crypt under the new temple in the dead of night, to find it full of pilgrims in prayer. When sleep threatened to conquer good will, they joined in dozens and walked up and down. Two processions, of one hundred pilgrims each, left the crypt to walk around the grotto, singing night prayers.

The following morning saw the multitudes again gathered around the rocks of Massabielle, though a fearful deluge of rain had ushered in the day.

A MIRACLE—THE DUMB SPEAK.

While I was standing among the others I was eye-witness to one of the most extraordinary events it has been my duty to record. Mass was going on and diseased people were being carried to the pool formed, as I have already explained, by the rush of the miraculous spring from the grotto. Two girls in peasant costume pushed forward to get near the water. One was almost idiot-looking; she was leaning on the arm of the other, who with difficulty tried to clear a passage for her afflicted companion. A gentleman by my side perceiving it was her intention to make for the pool, spoke to her and asked what was the nature of the disease that her friend or sister was suffering from. "She is deaf and dumb," replied the girl, "and we have come all the way from Blois to see if she can't be cured by Notre Dame des Lourdes, for she is an orphan." The inquirer, touched with the speaker's simplicity, volunteered to clear a way for them, telling the leader to follow him. I stood some distance from the pool, and the pressure of people was

so great that I got divided from the Blois travelers, and did not see the deaf and dumb orphan immersed, but some ten minutes after the above dialogue had been exchanged in my hearing a loud shout of joy arose in the crowded mass or beholders, and it was followed by a "Vive Notre Dame de Lourdes!" that ran like wildfire through every ear and mouth present, to be echoed by the mountains around. I used all my strength to reach the pool and stood by the girl from Blois, whose deaf and dumb charge was no longer by her side. She was as pale as death. "Where is your friend?" I asked. "They have carried her in the grotto to the Bishop." "Why?" "She is cured." "Cured?" A prelate then made his way up to our knot of eager questioners. "My child, tell me what you have seen," he asked kindly. "Monseigneur," replied the girl, governing her emotion. "We came from Blois yesterday, to ask Notre Dame de Lourdes to cure my friend, and when we got to the pool I helped her put head under as much water as I could pour over it, and made her drink a glassful. She seemed to hear at once, and a good gentleman, who noticed she looked confused at some noise, understood she was getting sounds in her ears, and, taking hold of her, said she was to say after him the words he said: 'Vive Notre Dame de Lourdes,' and my friend repeated, 'Vive Notre Dame de Lourdes,' when presently all the people standing round us shouted out the same words, and my friend was frightened, but the gentleman carried her in his arms from the outside to the railings of the grotto, which the priests inside opened, and she is inside now."

"It is a miracle," said the prelate.

The news had now spread all over the place. People came running down all the paths to have a view of the girls. "Vive Notre Dame de Lourdes!" was the universal shout. Others knelt in silence.

I pushed on to the railings, and saw that the scared child was surrounded by fathers and priests. One of them said she could not understand the sense of what was spoken to her; but she could bring out the words told her, as a parrot would. This, of course, is a natural effect of deafness. To over that the girl could talk would be a gross imposition, as never having heard the human voice, she could no more understand it than a new-born babe; but the miracle of hearing and of uttering sounds had taken place for all that. Talking will be acquired by habit. I will refrain from mentioning anything I did not see. Other miracles were reported by eye-witnesses that day at the pool; I will not mention them. I can but certify that the incident as told above is as true as that I am relating it, and as that those who have fallen on this column, and are at this moment reading it.

BERNADETTE AND HER FAMILY.

I had got through the best part of my letter when Sister Elizabeth walked in, and after some apology for interruption, expressed a wish to have a talk with me. I was no less desirous, and put down my pen. After some preliminary introduction, we came to the subject I had cautiously heard, that of Bernadette Soubirous, and I gathered what follows:

After her visions she became so great an object of curiosity that people came far and near with offer of protection for herself and family, which were all declined. John Soubirous, her father, remained the poor miller. Louise Soubirous, Bernadette's mother, died on the 18th of December, 1866. Bernadette herself had been adopted by the sisters of the hospice and remained eight years under their roof. She was the gentlest and most amiable child, would never talk of her visions unless very much questioned, was very fond of battledore and shuttlecock. When the villagers or strangers wished to see her she would take either Sister Elizabeth's arm or Sister Gilbert's and walk up and down the entrance; then return to her sewing or play. When called in the parlor to speak to a priest or visitors, she would sit down on a chair nearest the door and answer every question precisely to the point, without adding a word not asked for, only, if any one present construed her speech differently to what she had said, or if any one colored her narrative more glowingly, she would correct the speaker by saying, "I did not tell you that; I told you such and such a thing."

She took the veil at the Hospice of the Sisters of Nevers, and is known there under the name of Marie Bernard. She is now 25. She is not beautiful in feature, but in expression. Her look has a soft, melting attraction. She is a great sufferer, and is tried by cruel pains in her chest, which she bears very patiently, saying the Virgin told her she should be happy in heaven, for much trouble here below. She appears to fear nothing so much as the noise of the outer world, and tends the sick with assiduity when not kept by personal suffering in her cell. She is in ignorance of everything going on at Lourdes and of the pilgrimage; never hears nor asks about anything; has sat times out of number for her portrait, but never cares to look at them when the sittings were over.

Howling Repentants.

The principal characteristic of the worship of the sect seems to be howling. Regular times are fixed in the day for howling, and twice every night the votaries are obliged to rise and howl. When they meet together for service, they meet in the open air and howl in concert. This constant howling on every occasion, especially in the night hours, brings them in contact with the police, who have no sympathy with the howlers, and take them off to the station houses, where any further attempts to howl are discouraged by methods well known to policemen. The police evidently have the same opinion of this style of religion that Sam Geridge had of work—"It is not necessary to go howling round about it."



## Original Essays.

## The Modern Preacher.

BY A. GAYLORD SPALDING.

It seems real handy to put your sermon in ink and stand in the newspaper pulpit. In the past it has been different; but come to look at it, it must prove a great economy, and why not try it? The audience is very large, and not confined to Sunday. This style of preaching takes five hundred per cent less money, and besides, it will get ten or twenty times as far. Strange that the ministers do not adopt this method. By the way, I must get a patent on the invention. It will save the cost of such dead property as meeting-houses, and so many societies, and strawberry, oysters, and ice-cream festivals to support them, and the everlasting salaries, and the constant annoyance of passing round the hat. The pith of all discourses should go in the newspaper, making it the organ of civilization and salvation, and let it be ordained with the appropriate and significant title of Modern Preacher.

The old fashioned preaching is heavy, bungling, and rusty with antiquity, and is only given out to little knots and sects of puritanical and *pod-ager* type—it goes back to the days of Charles II., of England, when human heads were stuck upon poles over all that country, just on account of religion!

Well, I hereby ordain the newspaper as the Modern Preacher. Won't it be queer—a minister in the mail bag! And every day all the postmasters will be "letting the cat out of the bag." But the brave preacher goes on his way rejoicing, and takes cross roads and by roads, straight roads and crooked roads, level roads, hilly roads, sandy roads, muddy roads, rocky roads and stumpy roads, jumping and bumping and tumping, through the woods and round.

From my present point of lone repose my anxious heart journeys out on the telegraphic wires of thought, through the groves, fields and farms of the country, peeping into the humble and joyous homes of the farmers and workmen. They all take the papers. What angel women are found here and there, for womanly worth and character. New England can't beat them. They are representative woman of farmer's households. A world full of such would make a millennium.

This modern preaching is a great improvement on the old. No gloom or doleful warning about death. Salvation consists in living, not dying. Eternity is not beyond, but now. To-morrow is always twenty-four hours ahead, and we never see it till we get there, and then it will be now. Present duty is all that we can ever do, and that is to be honest, kind, brotherly, sisterly and paddle your own canoe. That is religion, and a small sprinkling is needed in business and politics.

Now we return home. The people's hands are full this year—and the women as well as the men. What smart speakers some women are! And they can write, too, with mighty sharp pens. Woman's suffrage shines on the mountain's crest in the distance, and the Land of Promise in the valley beyond.

Champion, Minn.

## Bletonism.

BY E. HOVEY.

I have noticed with considerable interest the discussions on Mesmerism, Somnambulism, (Statuolence) and Bletonism, *Buznette Divina-ture*, as published in the JOURNAL, but have not felt called upon to offer anything upon these subjects myself, until the appearance of a letter from St. Mary's Ohio, in the JOURNAL of October 19th.

The writer, A. Benton, says:—"This is one of the popular fallacies, destined, like the idea of lucky and unlucky days, of lunar changes affecting the weather, of seeing the new moon for the first time over the right shoulder, being an omen of good and ill, \* \* \* to pass away with the theological monstrosities of the present day, before the light of truth and the unerring and onward march of irresistible science."

This is finely said; but the same and more is said when *Spiritualism* happens to be the subject under discussion.

The same flippant remark is made in reference to Clairvoyance, Psychology, Phenology, Statuolence, Odism, Mental Telegraphy, and everything else lacking the essential property of bodies susceptible of being weighed, measured, carried to market, and sold for ready money.

That which science in its present state is unable to classify or comprehend, is too often taboed, *a la* Faraday or Brewster, as "unworthy of notice," "Too contemptible to demand any attention."

I will not state how much of this spirit is referable to ignorance, cowardice, or pride; but I will say that comprehensive minds, such as have been expanded and liberalized by a general reading, and especially those whose tastes and inclinations have led them into the investigation of those potent forces which abound everywhere throughout the universe of nature and mind, are very slow to make any such remarks in reference to any of the subjects above enumerated.

I was strongly tempted to enter the arena when the discussion of Somnambulism was on the tapis, but deferred it in the hope that Mrs. Child, Underhill, or Sunderland would introduce the thoughts elicited by the reading of such works as that of the Baron Von Reichenbach, in his "Treatise on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemism, in their Relation to Vital Forces," and others introduced by Dr. Ashburner, in his copious critical notes appended thereto. But, as I have been disappointed in this, and the subject of the *divining rod* is now on hand, I reserve anything I may have to offer in reference to the views of our good Dr. Fahnestock, for another article.

M. Thouvenal, a physician of great reputation in France, was commissioned by the king, in 1781, to report upon the medicinal and mineral waters of the Kingdom. In one of his professional tours, he found a man by the name of BLETON, whose calling was that of a *loucheur*—in popular parlance, a *water-witch*.

Upon this man, with his divining rod, he made more than six hundred observations, and many of them in the presence of about 150 persons, mostly holding important stations in life, whose credibility, from their high character, was unquestionable. Those persons testify to the truth and reality of the observed phenomena, and there were elicited among many others the following facts:

A peculiar internal feeling was coincident with the measurement of the rod.

This was true also in the case of Lady Milbanke, the mother of Lady Byron.

Whenever Bleton was in a place where there existed subterranean waters, he experienced a lively impression referable to the diaphragm, which he called his *commotion*. This was followed by a sense of oppression in the upper part of the chest, at the same time he felt a shock, with general tremor and chilliness, staggering of the legs, stiffness of the wrists, with twitchings, and a concentrated pulse, which gradually diminished.

A Y shaped or forked stick is generally used, but in Bleton's case it was not necessary. A bent stick, placed on his thumbs and fingers, would revolve when he stood over running subterranean water, from 35 to 80 revolutions per minute, proportioned to the strength of his convulsions, which latter depended upon the strength of the stream, and its distance from the surface.

The experiments made with this man were so full and so carefully governed that, even in the absence of other corroborating evidence, the existence of this peculiar faculty with certain sensitive persons, could hardly be brought in question. But so many and so various are the concurring testimonies, and so numerous and prevalent the facts relative to the divining rod, that it seems a work of super-erogation to attempt the establishment of its reality.

I have a little table in my room, which has been held down to the floor by an invisible force equal to 800 lbs.

I have a neighbor who, if told that *spirits* held the table down, would regard it the most ridiculous thing in the world, yet this same man came into my yard with his magic stick, and traced a number of underground streams of water; and so confident is he in his calling, he offers to pay all the expenses of digging the wells, if water is not found as he predicts. As a test, I banded his eyes with great care to accuracy, and then led him purposely in a circuitous way, until we would cross the indicated paths of the streams; and in every instance, when crossing those streams, the rod gave the usual notice.

Is there anything more wonderful in the latter than in the former instance?

Again, where the water is located, and the rod held before the *Loucheur*, dipping to an inclination say of 60 degrees, and it commences to dip one, two, three, and so on to twenty, or thirty, or where the rod is held fast over his head, and he paces off at right angles to the direction of the stream, say seven or ten paces, as the case may be, and at a given point the rod turns toward the water, and the *Loucheur* tells you the water is twenty or thirty feet below the surface, by what law or logic do you excuse yourself from laughing in his face? After you have made up your mind to accept as true my statement in regard to the table, and a thousand other statements no better authenticated than the phenomena in Bletonism.

These facts and phenomena are patent to all who choose to know them. The philosophy which underlies and accounts for them, may be farther from the surface, and, to the uninitiated, more difficult; but still, we will find these, as all other natural phenomena, subject to natural laws; and we shall find, furthermore, that much the greater proportion of these, it is unnecessary to resort to those natural, but exceedingly abstruse laws governing vital force, and the phenomena referable only to spiritual power.

Buffalo, Mo., Oct. 21st, 1872.

## Way-side Chips.

BY DR. J. K. BAILEY.

In my budget of "Chips," as published in Number 3, Vol. xiii., October 19th, ult., of "our" JOURNAL, are some omissions from the manuscript copy, which cause me to appear to ignore consistency, intelligent responsibility and fidelity of statement, in my writings.

Very sensitive and tenacious as to my character in these matters, I am unwilling to rest under the ban of the misconstruction legitimate to the state of the case.

In the next number of the JOURNAL, October 26th ult., reviewing later action of the Boston Convention, I assert that I said in my review of the first day's proceedings of that Convention, "that if any good and practical result should come of the effort, I would rejoice, and would gladly hail and support a rational and proper plan and work." Substantially, that statement was omitted from my budget, above referred to.

But another omission was more annoying, in view of the considerations above stated. Likely the printed quotation did not adhere to the copy. As with men, the *sticking* quality of mucklage is often defective. Under the sub-heading, "Tilton repudiates," appears the following statement:

"It would seem that the brilliant Theodore has repented himself that he 'fathered' the Biography? He washes himself from the unpleasant magnetism of that *gushing* panegyric. In the 'copy,' as I forwarded it, was the following evidence of that assertion:

The following statement is clipped from the New York *Daily Tribune*, of September 10th, 1872:

Mr. Theodore Tilton seems to have counted fairly on the Grant assailant who interrupted him at a Greeley meeting in Maine, with the inquiry, 'Didn't you write a biography of Mrs. Woodhull?'

'Yes; what have you got to say about it?' 'Why, it was an outrageous thing.' 'Well, that's precisely what Horace Greeley said about it, and he was right, where I was wrong? What are you opposing him for?'

## RE-APPEARANCE.

Woodhull and *Coffin's Weekly* is resuscitated. The first number of its "new life" boldly advocates all the "freedom" ever asserted—directly or impliedly, by Hudson Tuttle, Emma Hardinge-Britten, and the lesser lights. "As to her intentions or the effect of her teachings, I presume those who shall read this number of the *Weekly* will no longer charge these 'critics' with misrepresenting Mrs. Woodhull.

Henry Ward Beecher, Tilton, Mrs. Tilton, and L. C. Chellis are *exposed*, and five hundred others are warned to behold in those exposures their approaching fate. But let all get the paper, read and judge for themselves.

## LITTLE WORK.

During the last month I have done little work. A Sunday at Deansville, Oneida county, N. Y., two lectures; and a Sunday at Ridgebury, Bradford county, Pa. At the latter place, I met Brother Radcliff, of Waverly, N. Y., who spoke in the afternoon—his regular appointment, and I addressed a goodly audience in the evening. Good friends of our cause at both of the above-named places.

The balance of the month was spent in "visiting" among relatives of the "bride and bridegroom"—our "style" of "bridal tour." The beautiful hills and valleys on our route of travel—Black, Chenango, Unadilla, Susquehanna, Chemung, and Alleghany River Valleys, bedecked with gorgeously-tinted foliage; the varied scenery; the smiling faces and warm greetings of friends; and, above all, the companionship of a pure, noble, and truly-loving mate; all conspired to make pleasant and short the days and weeks so joyously passed forever from our power of recall, except in the effects of its joys, experiences and triumphs, as engrafted or inlaid with our soul-growth and our purposes and possibilities of the present and unending future.

LOTTSVILLE, PA.

At this writing, tarrying with Judge James L. Lott and wife, noble exemplars of our cause—Spiritualism—we find a warm welcome and kind hospitality. There are also the Honorable David Lott and family; also other adherents of Spiritualism.

The mother of Mrs. Judge Lott, aged ninety-

five years, recently passed to the better-land. Ripe for the "new birth," the noble woman "passed on" without a struggle or regret, except that of leaving behind a dutiful and angelically ministering daughter and her faithful husband, who, for so many years assailed the pains and sorrows incident to such golden years of ripened womanhood. Blessed are the pure and dutiful, for they shall find the kingdom of peace; of harmony—heaven.

Since my last visit here, progress has been made. A railroad is among the improvements soon to be realized by this locality. Mrs. H. T. Stearns has lectured here, once in every four weeks during the summer and fall months. Good accounts of her efforts are reported.

## ERROR.

One other error, occurring in several of my late articles, and in the marriage notices, published in both the JOURNAL and *Banner of Light*, I particularly wish to rectify; that is of a town—Le Ray—not Le Roy. There is no such town, village or city as Le Roy, in Jefferson county, New York.

Lottsville, Pa., Nov. 2, 1872.

## Itinerant Items No. 4.

BY DR. KAYNER.

After lectures, I remained in Lockport until Wednesday, making clairvoyant examinations and giving tests, and then returned to Buffalo on my way to Addison. I found the society there just awakening out of a lethargy, and had organized conference meetings for Sunday mornings, and were having lectures by their home mediums in the evening at their Hall, which they had rented for a year.

We next stopped at Hornellsville for a few hours, and found three faithful ones who had taken a Hall for Sundays for one year, and advertised a free platform, inviting their Christian brethren to meet with them in conference and discuss the question relating to immortality. The paper published here is in the control of a Spiritualist, and we predict for our friends as the result of their labors, the establishment of a society with progressive ideas, leading on and upward along the ladder which Jacob saw in his vision.

ADDISON, N. Y.

We spoke in this place, as advertised, Nov. 2nd and 3rd, giving the first Spiritual lectures ever delivered there. It has caused great excitement on account of the ideas presented therein, and represented in

## THE TWO PICTURES.

so that we could not leave without delivering another lecture on Wednesday evening, Nov. 6th, and notwithstanding the smoke, dust and slaughter of the political battle of Tuesday, had not cleared away, we had Baldwin's Hall, the largest one in the place, well filled to hear our discourse from the question—"Do the Spirits of departed Human Beings return and hold Intelligent converse with Mortals on the Earth?" in which Brother Streight's paintings were made to do their part. This test examinations we made of patients, has settled the opposition in Addison.

One examination before a number of persons, of George Manly, I will mention. It was in these words: This patient twelve years ago was riding in a drizzling sleet, and became so chilled that he could not take care of his horse or get into the house without help. Ten years ago he was struck on the right side of the head, back of the ear, by a gate which was blown around by a sudden gust of wind, and knocked from his horse, severely injuring the nerves on the right side of the base of the brain which crosses over the left side of the body, causing paralysis of the left side. He also has a rupture in the left groin. Does the patient know of these things, and are they true? He answered at once—"It is all true and exactly as you state." Other tests of similar character were given and acknowledged by different patients. Thus "the world moves" and Truth is gaining over error.

WAVERLY, N. Y.

Nov. 8th, I went to Waverly, where the waters are being stirred to their very depths. Last August, Harry Bastian and Malcolm Taylor opened the ball, and gave four sances here and were followed by Mrs. Mossop, who gave them in the inspirational eloquence of the angel world, the sublime truths of Spiritualism. Warren Woolson has also been here.

A week ago last Thursday, Bros. Bastian and Taylor returned, and have held sances every night but two since, and even now can not find room to accommodate the numbers desiring to attend. Their sance on Friday evening, which we attended, was truly wonderful. When the circle was formed the light had but just been extinguished, and Harry commenced clapping his hands together, when a delicate lady's hand was placed in mine, and Brother Taylor, on the opposite side of the circle, saw and described the spirit, which I at once recognized. During the sitting, four different hands were placed in mine, the spirits being recognized in each instance, and the names of three other friends were given. In all seven different spirits were announced, and names or descriptions correctly given, all of which I recognized.

Joseph G. Batton, of Towanda, Pa., was caressed by his mother. Her age at her decease, description and disease were correctly given by Bro. Taylor. She also showed herself in the light circle, and was at once recognized by her son. Dr. C. M. Putnam, of Flint, Mich., had a sister and brother named and described correctly.

Mrs. Ellis, of Waverly, had her little baby boy described to her, and his hand laid in hers. He then went to Mrs. Salina, her sister, and tried to climb into her lap. He also showed himself at the aperture in the light circle, and bowed three times to his mother and smiled, holding up his tiny hands with joy. Recognized by mother and grandmother.

Mrs. Hurty, wife of conductor Hurty of the Erie R. R., had her sister come and whisper to her that she had been home with their mother, who had lately been on a visit to Mrs. Hurty, and that they were all well.

Mr. S. Racklyeft, of Vannettville, had a spirit fully described, standing by him who was shot in the forehead. He was recognized as James Riley, who was with him in the army in New Mexico, a member of the same battery and who shot himself in the presence of Racklyeft, as described.

What will the Christian world do with these facts in the nineteenth century, while claiming that all inspiration ceased eighteen hundred years ago.

Mrs. S. A. Lindsley, of Newark, N. J., formerly Mrs. Waterman, the mother of Rose and Lilly, is also here, and has held two public circles in the Hall during the week, beside giving private sances, and has given many remarkable tests, both in private and in the public sances.

To day, Saturday, at a sitting she accurately described six spirits I could readily recognize, giving several names correctly. My sister, who passed to spirit-life over forty years ago, came with her flaxen ringlets, and showed her angelic countenance at the aperture in Harry Bastian's sance last night; came and greeted me, through Mrs. Lindsley to-day. She also sits to answer sealed letters and is a medium worthy of the patronage of the public.

To-morrow I lecture here on the "Two Pictures." Shall remain till Tuesday when I commence a course of lectures in Horseheads for three nights, and on to Binghamton the 17th—thence to New York, and back to fill an engagement in Alliance, O., Nov. 30th and Dec. 1st.

Remember my address, St. Charles, Ills.

## God-ology.

BY DR. E. B. WHELOCK.

"For of God, and through G d, are all things."—Paul.

In the above quotation we have put the word "God" in place of the personal pronoun "Him." How near the language of the above quotation will express the ideas of others I know not, and care less; yet, I think the idea therein contained, is worthy of a more extended amplification. In obedience to my inner thoughts I am prompted to write what follows; others can think and write as they must.

"For of God, not from God, are all things." From God, is simply to suppose him the prime cause; of God, would seem to indicate prime essence, which, to me, is the real element of all things.

God viewed as an infinite principle is himself uncaused; yet, the cause and prime essence of all "things." By things, we may mean all visible and invisible forms, without reference to any inherent quality. For God to be God, agreeable to our highest conception, must be all, and in all.

If we suppose an infinite number of parts, it would require them all to make an infinite whole; hence, of God, as the prime essence, and through God, as the moving and self-sustaining power, do all things consist. If, then, all things are of him, or in other words, are but parts of him, or have an unavoidable existence because of him, and are really but component parts of an infinite whole. Would not the annihilation of one of the least of these parts be equivalent to saying, that God ceases to be the infinite all, or ceases to be God.

Again, if all things are of God, is it not equally rational to say that all things belong to God, or are in reality, but parts of one boundless whole; hence, all identities, whether of man, beast, bird, fish, insect, or world, are about so many self-manifestations of this infinite whole.

As human reason usually moves on more rapidly by the aid of comparisons, suppose we say that the fingers of the Lord are infinite in number, and infinitely small, as well as infinitely great. With one finger, and perhaps not the least, we may see him unfold a million of forms in a dew-drop; and by the movement of another, as in the coral insect, he upheaves the mountain, and by the movement of a third, worlds and systems of worlds have being. Men and angels now take form, and have identity. These in turn become the fingers of the same omnipotent hand, to aid in the building of ethereal worlds, of homes celestial, and homes immortal. And yet, these are but parts of God; the component elements of his existence; the way; the mode; the manner of his being; in self-manifestation a simple exhibition of his omnipotent, omnipresent, and omniscient self-hood.

We, you, the me, and the millions of earth-born men and women, are but so many deific expressions being made manifest from out of the infinite number of modes, and ways of life and being that belong to the self-existent and undivided and infinite whole.

For of him, and through him, and to him, are all things. And of him is the life of all things; the death of all things; the love of all things; the hate of all things; the foolishness of all things; the wisdom of all things; the ignorance of all things; the knowledge of all things; the folly of all things; the goodness of all things; the darkness of all things, and the light of all things; the sour and the sweet of all things. Yea, more, it is by a law of his being, or by a law of necessity, belonging to the infinite whole, that he becomes the destroyer and the builder of all things; becomes the maker of serpents and cannibals; the unfolders of angels and seraphs; the maker of mud, and the builder of worlds; the solace of the poor, and the grief of kings; the author of sunshine, and the maker of clouds; the bestower of grief, and the source of all joy; the author of all ugly forms, and the giver of every beauty; for outside of him there is nothing. Yea, it is of him, and through him that the lightnings play, and the gentle zephyrs blow, and the earth in silence moves; yet, he speaks in the opening flowers, and he whispers in the wind; he blossoms in the trees; he shines in the stars; he sends the whirlwind, and the gentle shower; he makes the earth to tremble, and upheaves her mountains; he makes the grass to grow, and covers the earth with foliage and flowers. The frost, the flood and the flame, are equally all his; and so is joy and gladness; love, happiness and bliss immortal. Each and all are, as before stated, but so many modes or ways of self-manifestation forever operative in God's infinite and never ending self-hood.

To suppose otherwise, would be to make a finite God with infinite whims—subject to endless vicissitudes, and never ending disappointments, causing in himself grief and sorrow, as well as endless and never ending confusion throughout the infinite realm of being. To make God one thing, and nature another, has been the work of foolish priests, from time immemorial.

To fully comprehend the wholeness of God, and ourselves as a part of his infinitude, spoken in the wheel of omnipotent wisdom, is a task difficult of mathematical demonstration, yet it lies within the arcana of conscious reason, within the self-consciousness of every untrammelled human spirit, whose education from youth has been unfettered and free from selfish and sectarian bonds.

Oh! let the clergy talk no more of an infinite God, unless they mean what they say; talk no more of his omnipotence and omnipresence, unless they mean

"That he extends through all life,  
Lives through all extent,  
Spreads undivided,  
And operates unspent."

Unless they mean, that to him there is no high, no low, no great, no small; that he fills and bounds, and is equal to—is all in all.

As the spirit-world unfolds its light to this, great will be the changes of human thought. Human creeds will crumble to their mother dust; mournful prayers will be changed to songs of gladness, and brimstone lakes to flowing streams of milk and honey.

Pleasanton, Kansas.

During a recent storm in Detroit, a negro, running along the street, was struck by lightning. He was knocked down by the shock, but came to his senses again as he was being lifted into a wagon, and asked in wild amazement of the people: "Why! do they have wagons in heaven?" He evidently supposed that he had been translated, as Elijah number 2, "in a chariot of fire." It is a curious fact, by the way, that according to some philologists, the word Elijah simply means "sundog." It has been argued that this shows that the whole story is, probably, an allegorical myth.

## The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

## Sewing Machine Needles by Mail.

On receipt of *seventy cents* we will send by mail, and prepay postage, *one dozen* of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

## TESTIMONIALS.

## Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871,  
For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Agents wanted.



## Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 339, Mobile, Alabama.

MATTER for Bro. Carr's department came too late for this week's issue.

## Spiritalism.—No. IV.

There is no law of chance!  
 Tho' Nature's bosom pulses soft and slow,  
 Or, with a heavier flood her rivers flow,  
 Sends her wild torrents fierce to rend a gorge,  
 Hurls her swift lightning from her vulcan forge,  
 Volcanoe's belching down her mountain steep,  
 Or dark, coiled venom's pestilential sweeps;  
 Centres her furies in the human mind,  
 With passions gestating, and to vice inclined,  
 With hunger like a vulture's in his eye,  
 Demoniac lust and fury raging high—  
 Or, softer shewn on placid lake she draws  
 The silvery pencil of her gentler laws,  
 And pads of lilies white berim her lips  
 Where crystal mirages the stars eclipse—  
 Gives to her winglet of the air a zest—  
 Wild beasts their cunning and their cowardice;  
 To slay each other and shun man's device—  
 Or, in her soft maternal moods she keeps  
 Her starry vigils shining, while she weeps,  
 Holding her children to her bosom pressed,  
 And gives them dreams of an eternal rest—  
 Divinest when to erring souls she nears  
 With mercy's tender and forgiving tears.  
 Whatever is, is the effect of laws,  
 Obeying always to their parent cause.  
 When Nature deviates, her range of chance  
 Lies in some unrestricted circumstance  
 Hidden within the matrix, where she moulds  
 The thing she creates, or to life unfolds.  
 What e'er to harmony or discord tends  
 True to some law, her courses shape their ends.

True to the endless chain of compensating law and effort, nature with all her accidental seemings, never so far aborts, but that something is the product. Selecting her choicest quality to mould her divinity, where she can, yet mingling her gold and dross where she must; and the closer we look into her achievements the diviner we appear, and may become. A proper knowledge of how to produce the higher type of humanity, is as possible, as to know how to cross the different families of canines, for a given product, and more morally obligatory to us all, than to society to understand and know how to apply the most successful chasities that may beneficially be inflicted upon the breaker of its laws and customs, for only will the understanding and usage of the law of highest human propagation which will give to the world instead of the accidental and unwelcome human products that are cast like spawn, roadside animals, and vermine insects within the pools and crevices where the first impelling circumstance, unquestioned and irresponsible, may drift them, a welcome harmonious, happy and sinless generation. And no shorter or swifter road is there to that earthly millennium when crimes and their finalities and discord shall cease, and "peace on earth good will among men," reign supreme, than in the full knowledge and practice of the law of legal and proper generation, which comes only through adaptability of parentage and its contiguous harmony of surroundings.

Shameful ignorance and the disgraceful prudery of mock-modesty, have long been the skeleton rack upon which countless souls have been wrecked and tortured; the fruits of virgin purity have been ruthlessly cast to trail in the dust of anguish and oblivion; motherhood has been robbed of its sacred mission, and little half-formed lives, hated because of their origin and the pain that begets them, are cut loose from the material moorings that should shield and brood them, and sent adrift lone, weak, waifs upon the infinite ocean of uncertainty, or left to mature amid discordant elements, blight with the moral canker of hatred vice and crime inherent—strengthening in discord with growth by contact with its attracting kind, till stranded at last a wreck of debauchery, or doomed to the extirpation of its crimes by the penalties and forfeitures they incur, suffering always until some great redeeming hand or circumstance is lent, to lift them above the toils that envelope them.

Nature has guarded best her tenderest and most sacred functions where, in the storehouse of human souls, she performs her most perfect work. Walled in by the protecting shields of grosser material centre, the finer fluids and their glands within the generative organs; and to these centres flows the crimson current that sustains life. From every fibre of the stimulating circumference it bears the impress of the external intelligence and sensations, and as surely as there is discord and derangement, even upon the surface, or by extreme excitement to the brain, so the sensitized mucus membrane in the generative vestibule, records the disaster, or the pleasurable emotion. Atmospheric exposure to the surface, or mental suffering, arrests the processes of nature's glacial sex attributes in the human, as surely as a lightning's flash with its electric shock destroys the incubating germs within the eggs of tender birds.

As nature gives her periods to the feminine, so also does she to the male—endowing each with the same relational functions, and in the germinal fluids of each reposes the possible of both sexes, in sperms and zones, cast off in excitations when ripened, the more active of which, receives the electric baptism of its energy from that portion of the brain most stimulated and enthused. Thus electrified and intensified through sex conjunction, it starts forth in quest of its own conjugality or sustenance, and meets half way the reaction it seeks, awaiting its kindred fire of embrace, overpowering its slower fellow sperms it captivates its own. Conceived, it lives within the fires its kindling torch has quickened, and nourishes upon the fluid sperms that never may mature within its grasp, supremely making such demands upon its maternity, as that all the essences of her integral nature shall refine and filter to its own. Thus it becomes a living soul, and immortality has begun.

Duplicate lives, or twins, result only in consequence of two-fold or double excitations, and may be determined by control, as also the reproduction of a chosen sex, by a law that may not well or fully be given in these articles.

In fuller explanation of the idea given in article number 2, viz: That "the mental impress of the one parent overpowering the mental activity of the other upon a given point or idea, will control the germinal sperm and zone attendant, and become the nucleating correlation at conception; and thus divided, the centre continues to attract its kindred element—both in thought-fluid, and the grosser animalcular sperms that stimulate and mould it into growth," may be added.

The overpowering mental activity of the parent becomes the generator of mental electric streams or waves, upon whose bosom are borne the mental nebula that aggregates and becomes the spirit-zome that is guided by the force that evolves it from the active organs of the brain, through the conducting channels of emotion and sensation; and by electric guidance to the sex-fluids in action, where it becomes the spirit-zome attendant and correlation

at conception; and the thought, but an intensity or emotion before, takes form and becomes the inherent greatness, or the transmitted vice of the parent, in the offspring.

This explains the laws of Selection, in brief, by which instantaneously character is evolved. The twisted saplings at the well have their significance unveiled, and the Ethiopic face, that mirrored at conception its hue upon the fetus, remains no longer a mysterious phenomena, but a problem answered.

Thus the over-heated passions and maudlin brain of debauchery that seeks to close its dissipating hour in the gratification of a carnal desire and feverish lust, gives to the offspring of such debasement, destroying appetite and vicious lust, in intense measure, than that which begets it to a baptism of curses through life. As there is seldom any at-circumstance that will so far remove the mother from the revolting effect the shock has cost her, as to give her opportunity to smooth over the pathway of parental destiny through the contracting influence of her powers in the fetal education she may be able to impart, sufficient to obliterate the "trail of the Serpent" upon its character.

And thus the stardward lifting thought and lofty aspirations of the soul, that communes with nature in its grandest moods, and drinks at the bubbling fountains of noble purposes, prefaces love's consort, and in holy exaltation, seeks conjugality of mind and purpose in the oneness of sensuous purity, love's fruition, and bespeaks a nobler issue than the best conception of poetic dreams. For none can parallel the beauty in soul and earthly mould, the child of purpose, of wilful and chosen begetting—welcomed in its earliest dawn of existence, and cradled in the sanctuary of love's constant embrace. It is fashioned with more than human art. Of such there are a few on earth, and of such is the Kingdom of Heaven continually.

There is always room for them everywhere, like buds of blissful fragrance; and the very air that encircles them seems pure and sweet as a virgin's breath. Tender, frail, and precocious in general, the taints of gross mortality sweep too often over their pathway, and bear under the shadowy wing of closing day, the night angels poison to life, and early they plume their spirit pinions for flight, even as we regardless and secure in hope, fold them to our bosoms of pride—the gates are flung ajar, and they slip, serenely crowned in immortal light, from our arms that would retain them, to the angels that saith, "Suffer them to come unto me."

ADDIE L. BAILLOU.

## Hark! Everybody Should Listen to THE VOICES; Three Poems,

VOICE OF NATURE, VOICE OF A PEBBLE,  
 VOICE OF SUPERSTITION.

WITH A FINELY EXECUTED STEEL-PLATE  
 PORTRAIT OF THE AUTHOR,  
 WARREN SUMNER BARLOW.

It would be difficult to speak too highly of this work, which is passing through the fourth large edition with every prospect of becoming a standard work which every intelligent reader must own and be familiar with. The work contains food for all. The Philosopher peruses page after page with increasing zest and wonderment, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devout Religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old Theology is held up in all his hideous deformity.

The work clearly shows MAN has ever made a God in his image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature his God was bloodthirsty and combative. These ideas are best expressed on page 165.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood  
 To ultimate in universal good;  
 Yet hath no less decreed that man shall be,  
 Within a given sphere, an agent free;  
 As fishes well secured in globes of glass,  
 Are free within, though none without can pass;  
 While they, like us, look outward all around,  
 May often wish a larger range was found.  
 But highest wisdom hath ordained this plan,  
 To focalize the feeble powers of man;  
 Where each may freely choose a field of thought—  
 May grope in darkness or be wisely taught;  
 Where all will learn to laws are understood,  
 To harmonize with universal good.  
 Thus God ordained that every wayward soul  
 Should walk in wisdom's ways by self-control.  
 Hence man's free agency is not denied,  
 While God's grand purposes are glorified.

The sublimity of the first ten lines on page 16 has seldom been equalled:

Creation but one galaxy unfurls—  
 Jehovah's crown a diadem of pearls!  
 Each star-lit gem upon the whole depends;  
 The whole to each a needed influence lends:  
 Each orb, an aggregate of countless grains;  
 Each grain a key, a ponderous arch sustains;  
 Destroy but one, the boundless spheres will fall,  
 And tumble waste to chaos, one and all.  
 Thus all are linked in Nature's endless chain—  
 The hand that forged them never wrought in vain.

The following is of especial interest to orthodox readers:

You must believe that men are all depraved,  
 And that but few of all mankind are saved;  
 Yet by God's cruel death, oh, strange to tell,  
 These few are thus released from every hell;  
 For every creed declares all hope is vain,  
 If Christ, the Son of God had not been slain;  
 And yet I think no creed will dare deny  
 That Satan caused the Lord their God to die;  
 Thus it would seem that all who rest in peace,  
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From the above extracts a faint idea may be had of the merits of this work. But no advertisement or extracts can do it justice.

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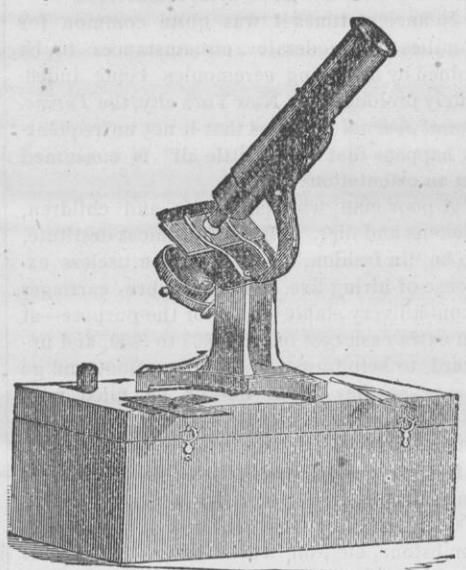
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Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it



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CHICAGO, SATURDAY, NOVEMBER 30, 1872.

## Funerals.

"The cradle or coffin, the blanket or pall;  
O, wail brings a blessing of peace unto all;  
How still is the coffin. No undulant motion  
Be calmed like a boat on the breast of the ocean."

Forced into the world, forced through it, and finally forced out of it. The birth of a child born in wedlock and under proper condition, is always a welcome visitant. No sooner, however, than ushered into the world to meet its trials, than the *forcing process* continues, and in a few years a magnificent change is wrought—from that little child whose innocent prattle and smiles were the joy of all—a man has been developed. Still this forcing process never wearying, never relinquishing its hold, and never ceasing its operations, tears down the physical structure which it so grandly built up, and soon death occurs.

No one can stand around the bed of the dying without feelings of sorrow! There is a solemn grandeur in that change from life to death, and no one can witness it without feeling the impress of sadness on his mind. When life ceases to exist, and nothing remains but the worn-out casket, friends gather around it, and manifest their sorrow in tears and exclamations of regret. The spirit has fled; the body was its outer garment, and while it was connected with it, it answered its purpose well.

Over the dead body (this outer covering of the spirit) certain exercises take place among all nations, commonly designated as "funeral services." The ancient Hebrews were accustomed, on the death of a near relative, to sprinkle dust and ashes on their heads, tear their garments, dishevel their hair, and abstain from washing. During the time of mourning they sat on the ground, and went bare-headed and bare-footed. For a near relative they mourned seven days, but for Moses and Aaron, they mourned for one month.

The Egyptians, animated by their own peculiar notions, sprinkled dust and ashes over their heads, struck their breasts, and allowed their hair to grow, and dress to hang neglected, went unwashed and abstained from wine and other delicacies. The Chinese, however, in a systematic manner, *measure* their grief and put on mourning accordingly. Deep grief is represented by a dress of white—less intense affliction by a white cap and shoes, and a very moderate degree by shoes and *queue* cords of blue. Among the nations of the globe, the expression of grief differs at funerals. In some cases professional mourners are employed. This was sometimes the case among the Greeks and Romans. Among the ancient Syrians, professional mourners play an important part at funerals, and their proceedings were very affective. The Indians express their sorrow in a variety of ways—sometimes bury with the dead a horse, cooking utensils, bows and arrows, etc., claiming that the deceased will need them in the hunting grounds of the Spirit-world. Among our own citizens equally as absurd notions are indulged in. Not long since a connection of a distinguished official died in Washington, and the honorable gentleman, wishing to have the affair conducted in style worthy the high position of the family, employed a fashionable French undertaker to provide for all that was necessary. The funeral was a first class affair. It passed off in a way to impress all with a sense of imposing solemnity. But when the bill came in, it amounted to only twenty-eight hundred dollars. The honorable gentleman at once refused to liquidate. The amount was placed in the hands of a lawyer for collection, and the honorable gentleman, when he came to read the items, had a realizing sense of the fact that black-mail was not confined to secular affairs. Some of these items are exceedingly rich. For example:

To bouquets sent by heart-broken relatives and friends..... \$ 250.00  
To eight mourners representing distinguished people..... 500.00  
To one young man who threw himself over the coffin and wept..... 1.50  
To sixteen private carriages with arms and panels, driver and foot-man in livery..... 1,000.00  
And so on through three pages of foolscap.  
The mockery of the thing comes out in this

high case, and yet the humblest funeral, conducted by the commonest undertaker, has more or less such stupid imposition and sham.

All about London, says an English correspondent, you see advertised "cheap funerals." You may be shrouded, coffined, and buried with four mourners, for about twenty dollars. Of course these mourners don't know who you are, where you came from, or where you are going to, but they will look as if you were the last friend they had or expected to have on earth, with a yard of black crape dangling and waving from their hats like so many pirate flags; and when you are covered up, they will adjourn to the nearest public house, and over their porter and cheese pray for some one else to die as soon as possible, with cash enough to be mourned over. No cash here, no mourners. In the old tombs which have been opened at Palestine, it is no uncommon occurrence to find lachrymatories, or tear-bottles, in which it was customary for mourners to preserve their tears. Had the magnificent funeral cortege at Washington adopted this practice, we should like to see the extent of grief manifested.

In ancient times it was quite common for families in moderate circumstances to be ruined by mourning ceremonies being indefinitely prolonged. In New York city, the *Phrenological Journal* declares that it not unfrequently happens that "ones little all" is consumed on an ostentatious funeral.

A poor man, who has a wife and children, sickness and dies. The wife, almost destitute, to be "in fashion," must incur the useless expense of hiring five, ten, or more carriages from a livery stable—kept for the purpose—at an extra cash cost of from \$25 to \$50, and upward, to help form a grand procession, and go empty, as they often do—or be filled with pleasure-seekers who care nothing for the departed. For one, ordinarily, in New York city, a funeral costs from \$200 to \$500, and for one who has more means, from \$1,000 to \$2,000 and upward, besides the cost of the ground, tombstone, etc., on which several thousands more are sometimes expended. There are graves in Greenwood which have cost more than \$50,000.

This ostentatious display of grief we regard as the most debased of idolatry, and a useless expenditure of money! A decent, calm, dignified respect for the dead is demanded. He who does not feel like shedding tears over the loss of a friend, however bright his home in the Spirit-world, must have an obdurate heart indeed. The outer garment is worthless—the real man, woman or child has advanced a step, and when we make extravagant displays over the tenement of clay, we are making a solemn mockery of our own duty to others.

Fashion is the curse of this country, though the *Christian Union*, Henry Ward Beecher's paper, devotes a page to advertising the same. Fashion rules everywhere. Funerals must be fashionable; a certain number of carriages must be employed in order to form a grand procession; the coffin must be ornamented in the finest kind of style, and everything must be conducted so that it will be beyond the reach of fashionable fault-finders. Is not this heathenism? Deride the negro for worshipping an ox or paying his respects to the sun, when the civilized anglo-saxon expends from \$100 to \$5,000 in a ceremony that fashion has established over the remains of a spirit's outer dress?

A worthless expenditure of money is that much actual loss to the world. The coffin that is made of solid rose wood, lined with the finest silk velvet, and mounted with gold or silver, involves a certain extravagant display, and that amount, whatever it may be, is lost to humanity! No man has a moral right to destroy his own life, nor has he a moral right to make useless expenditures to satisfy a vain ambition. The man who would light his pipe with a dollar bill, when a beggar was starving by his side, is more depraved in nature than a wild Comanche Indian. True philanthropy demands a proper use of what one has. The individual who would allow his apples to rot instead of giving them to the poor because he could not sell them, has within himself the vilest of concentrated meanness. The person who buries his treasure in useless ornaments on a rosewood coffin is an enemy to all pure philanthropy. The old man who burned a tenement house because the poor woman who lived in it for two years could not pay the rent, was a fit subject for the penitentiary.

Every act of injustice perpetrated by you against others, will re-act against you, and the wrong you would do them will fall on your own shoulders! If wealth is yours, use it wisely. It is not yours to destroy, or waste extravagantly.

Among the Arabians, funerals are conducted with the greatest simplicity. The men wear no mourning. The women stain their hands and feet with indigo, which they suffer to remain for eight days, and during this time they abstain from milk, on the ground that its color-illy accords with the gloom of their minds. In this country how different, and the average funeral of to-day is pronounced a nuisance. A paper published at Pittsburgh says:—

"The average funeral of to-day is a nuisance and a tyranny.

"The other day a funeral passed our office, and was certainly over two hours getting past. The police had to afford the courtesy of the streets. Street cars were stopped, iron wagons brought to a stand still, and the great, heavy, important travel of Smithfield street, had to cease to a certain extent for two whole hours of the most precious time of a Pittsburgh business day. It was not a public benefactor who was accompanied to his tomb by this long line of mourners; nor was it statesman, nor a leader. It was quite an ordinary man, who would never have been heard of for anything excellent he could show, and his friends were turning out a funeral procession as if running a competition for the livery stables. We never saw a jollier looking crowd going to a picnic than this crowd going to the graveyard. In fact, we have about quit looking for mourners in funeral processions any more. The average funeral procession is composed of people who behave as if the only time they can get to en-

joy a holiday of horse-flesh is when some friend or acquaintance dies; then the whole family, down to all the children, go out to mourn, and enjoy a day's ride at the expense of the dead man's estate. It seems as if the mourners make it a business to acquire acquaintances, in order to increase their chances for funeral rides. It is a good thing in a business way for the undertakers and liverymen; but is fast becoming a public disgust. That man who would have the audacity to tell us that more than one out of every ten who ride in modern funeral processions cares a fig about the death of the individual whose demise procures the carriage ride—we should set down as an unmitigated falsifier.

"Hence, we pronounce the average modern funeral a nuisance. The deference which delays business and gives clear streets for funerals is seldom deserved, but in most cases meanly taken advantage of for the purpose of a gay and fast ride, funeral rides being the only ones tolerated to go upon a run. If the public would grow indifferent to funeral processions and cease to extend them such strict and liberal courtesy, this nuisance might soon be in a great measure abated.

"Then, again, it is now a custom for a man's relatives to prove themselves by the size of the funeral they can get up for him. It has come to be that a man who is not followed to his grave by a long line of carriages is judged to have been nobody, and, of course, the relatives of the nobody suffer socially by their connection with him. Consequently, when a poor man dies, his family, to maintain social respectability, must get up a funeral for him, the bigger the better, and run themselves into debt and privations for months and months.

"Hence we pronounce the average modern funeral a tyranny.

"It is our opinion that the world will soon return to the ancient custom of cremation or burning the dead. Cremation would take away both the nuisance and the tyranny attendant upon the modern funeral."

In many respects the above writer is correct. There are, however, associations that cluster around the dead body that call for deep respect and sympathy, and we would by no means drive back the tears or suppress the feelings of sorrow that flow when gazing for the last time at the remains of a loved companion. It is manly then to weep. The loss of a dear friend touches the secret springs of our nature, and the fountains of our soul are stirred with emotion. Follow the remains to the silent tomb, and, as the cold clods of the valley are thrown upon them, may they be moistened with the tears of affection. Plant there the trailing vine and the flower-bearing shrub, and may you guard the spot as sacred to your heart. But remember that you are only an integral part of the vast ocean of humanity, and that a wasteful expenditure to gratify an overheated affection, is a loss to the world at large, and that you who make it will yet feel the reactionary blow.

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"Will the Spiritualists of the United States lend us a helping hand? We need their assistance" \* \* \* \* \*

"Any amounts loaned us on time will be repaid whenever we are in circumstances to repay."

Now, brethren, this is the time to show your generosity. The *Banner of Light* has struggled under adversity for many years, to promulgate the great truths of a demonstrated immortality of the human soul and the intercommunion of the spirit-world with this our rudimentary sphere of existence. Just as the faithful proprietors were beginning to receive a pecuniary reward for their years of toil and financial embarrassments, the fire-fend has made a terrible visitation and entirely laid waste that which years were required to accumulate!

Dear friends, consider this matter well, and act promptly. Let each one who has spare funds, loan such sums as you can, to Wm. White & Co., and thereby enable them to resume business at once. They will surely repay every dollar in due time.

A little over a year ago we were swept clean—stereotype book plates—books and all. Several kind friends loaned us small sums for the occasion. It helped in the hour of trial, and we are proud to say, within six months thereafter every man was paid, principle and interest. The small sums that were donated were placed to the credit of the "Widows' and Orphans' Fund,"—about \$600 in all, and every dollar of that was paid by sending this paper free to poor widows and orphans, during the last year.

Thus you see, friends, that good grows out of calamities. Your sympathies and noblest powers are aroused, and you give of your abundance to aid the suffering. In turn, they are prompted to remember the poor—hearts are made glad,—they were in our case at least, and the gospel of spirit communion is weekly sent to the fireside of hundreds who otherwise would yet be groping in the darkness of the dogmas of Old Theology!

On the receipt of Bro. Colby's letter we obeyed the promptings of our best nature and forwarded our check for the *mite* we could spare. We implore every one who is blest with a competency to act with like promptness, and thereby cheer the hearts of our afflicted brethren.

Direct to William White & Co., *Banner of Light* Office, Boston, Mass.

## A Warning of the Boston Fire.

On the 27th of last May, according to the *Journal of Commerce*, Marshal Sheppard, of Kansas City, Missouri, received an anonymous letter to the effect that Boston would be laid in ruins by a terrible fire that would visit that city during the present year. The letter also con-

tained a prophecy regarding the blowing up of the Boston Peace Jubilee Building just at the beginning of the song, "God Save the Queen."

The writer in his letter requested Marshal Sheppard to telegraph to the Chief of Police in Boston the prophecy, and tell him to make preparations for the great fire. Sheppard did so, though at the time he regarded the writer as one of the false prophets, which he proved himself to be in disappointing the public of the disaster to the Jubilee building.

The letter was published upon its receipt, and commented upon, but it was forgotten until the prophecy it contained was fulfilled, when it has become proper to again refer to it. One thing is strange regarding the prediction, which finds explanation only in the same manner we account for all marvelous things, that the writer should select a city so far distant from the Western Metropolis for the ire of the fire-fend, and that the prophecy should be fulfilled to the worst contemplation; but the failure of the other counterbalances the first, and makes the prophet yet one of Babel.

## The "Snapping Doctor."

From a report in the Cincinnati *Commercial*, we learn certain particulars in reference to the death of the celebrated "Snapping Doctor," named Hotchkiss. He was often designated as the "Rag Doctor," and the "Dirty Doctor." He was an illiterate man, who claimed to have supernatural powers of healing the sick through the agency of animal magnetism, and extraordinary stories of miraculous cures of chronic diseases by him are in circulation among the people who believed in him. He was a very old man—claimed to be one hundred and forty years of age, with an expressed determination to live until the second coming of Christ. He was not only a very old, but he was also a very dirty man. It is said that for twenty years he had not washed himself, and his apartments in the neighborhood of Thirteenth and Gay streets, Cincinnati, reeked with filth. For years he has not permitted a broom on the place, and the soil on the floor was both rich and deep. Hotchkiss treated some of his patients by means of passes, and he had a way of making a crackling noise with each pass, such as accompanies the evolution of sparks from an old-fashioned electrical machine, which earned for him the name of the "Snapping Doctor." His magnetism was too powerful for the treatment of weak patients, and he kept a couple of young girls for such emergencies. He passed the subtle, healing influence into one of the girls, and she passed it, modified and weakened, to the patient. Dr. Hotchkiss was a queer-looking old fellow. He wore a long gown and a red fez cap. His sharp, haggard features, begrimed with the accumulated dirt of years, his brilliant black eyes, restless with the fires of insanity, and his long, matted, snow-white beard gave him a weird, unearthly look. His extreme age cannot be doubted, though it is hardly probable that he was 140. Many however, fully believe that he had reached that figure, and might have lived twenty or thirty years longer. He claimed to have been a Mason for over 100 years.

## An Earnest Appeal.

It is a fact, and we most earnestly urge it home for the consideration of all who desire the continued publication of this paper, that we must have support by a prompt renewal of subscriptions when they expire, and by a full payment of arrears.

We have put our hands deep down into our pockets until we have nearly reached the bottom dollar, and sent the JOURNAL despite adverse circumstances and consuming fires, to thousands who were unable to pay in advance. We are now compelled to urge every one who owes us to remit at once; it is but little for individuals to pay those small sums now so justly our due, which are of immense importance in these stringent times with us.

We most earnestly implore those whose subscriptions have or are about to expire to renew promptly; the life of this paper is indeed suspended upon the contingency of prompt remittances by our subscribers.

We implore every reader of the JOURNAL to act promptly on reading this our appeal.

## The Age of Humpbys.

The *Wolverine* (Cedar Springs, Mich.) *Clipper* contains the following in relation to the notorious John McQueen:

The inevitable and veritable John McQueen, who has for several years gained a precarious living, by agile dodges between the boon of freedom and the Penitentiary, turned up in this village as an exposé of Spiritualism, on Monday evening last. Although we were familiar with his status in society at Hillsdale where he lives, we had a curiosity to see John exhibit his "check" of which he has an unlimited amount. John has a good pair of lungs and a fair development of "flap." He had a splendid audience, which inspired him to unusual efforts. We waited under his droppings until he, the veritable John McQueen, whom we knew so well, two years ago in tempt of every respectable person in the city, proclaiming himself a mediator in the name of the Lord to preach the gospel of truth to his waiting audience, when we confess, the dose was too heavy for us, and we surrendered our space to a more glib auditor.

Now to commence with, we wish to say that we are not a defender of Spiritualism, for the reason that we do not know much about it, and do not condemn it for the same reason. But we regard it as a duty to expose this unmitigated fraud and knave to our readers. Some 15 years ago this man McQueen, so the story runs, was ostensibly a zealous Methodist. During his connection with the church it was known that he was guilty of larceny. To evade reproach upon the church the thing was "hushed up." Finally John got to running after strange Gods and attached his religious fortunes to the Advents. The fraternal protection of the Methodist Church thereupon being withdrawn, McQueen was arrested, tried, convicted, sentenced and served three years in

the Michigan State Prison for stealing. After his three years' *honest* service for the State, he sought salvation with the Spiritualists. He sat himself up for a medium, he was detected by that people as an impostor, and by them arrested at Kalamazoo and put under bonds for his future good behavior. Then with an affronted and peculiarly his own he commenced to expose the theory of Spiritualism as an expert, acknowledging his knavery while imposing upon the Spiritualists. It is said that he yet plays the medium among Spiritualists in localities beyond the knowledge of his history, and then returns to brag of his achievements as a cheat and fraud. Of the above facts we are not personally cognizant, but they are common report, and can be vouched for by several of the best citizens of this village. Of our own knowledge, during the years of 1869 and 1870, when we knew him, his word, in the city where he lived, was not considered good for the time of day, aside from the common contempt of the people for him as a scoundrel generally. But it is said he has reformed, which may be true; but the man who could violate the Eighth Commandment, when a member of a Christian Church, a few years ago, is a man whose soundness may with propriety be questioned as a professed Christian to-day—especially one who has made deception the business of his life, and is engaged in the same suspicious vocations now as when he was an acknowledged rogue by all classes of people. We should want better evidence than the assertion of John McQueen to believe him anything else than a lying hypocrite, who ought not to be allowed to run at large.

## Spiritualism at Ellicottville, N. Y.

DEAR BROTHER:—For the purpose of giving you and the many readers of the JOURNAL an idea of the progress of Spiritualism in this place, I deem it proper to first remark, that, until within a few years past the citizen of Ellicottville, (with a few exceptions) have been almost entirely minus the phenomena or the Philosophy of Spiritualism; but at last, light is penetrating the darkness, and facts are disarming prejudice and bigotry of their power. Last March, our noble Brother E. V. Wilson, gave us four lectures and one public seance, which were well attended and listened to with marked attention.

Scarcely had the waves of thought subsided, occasioned by him, than we were successful in obtaining the services of Brother's Harry Bastian and Mr. Taylor, for a few seances, which has awakened an anxious desire for more light, to a greater degree than I have ever witnessed in this place before. Those brothers are splendid mediums, good and true, and are worthy the confidence and support of the public in all places which they may visit. In this brief communication, I can not give a history of all that occurred during their short stay with us. The manifestations were similar to those that I witnessed at Moravia in the month of Nov., 1871, and I think quite as satisfactory. Spirit hands were distinctly felt by all in the circle; spirit voices spoke audibly the names of some of their dear ones; various articles were carried by unseen hands from one to another in the circle; hands and faces were shown at the cabinet aperture, several of them were recognized by their friends in the circle. Many skeptics witnessed the manifestations and returned to their homes with hearts rejoicing, knowing they had clasped hands across the river of death, with the loved ones gone before, and yet the voice of the people is continually asking for more light.

Daily the question is asked, When will Mr. Bastian return to Ellicottville? We are anxious to witness the manifestations again. Beneath the surface waves of human thought and action, there is an undercurrent, silent it may be, yet it is moving the pulsing heart of humanity to seek for more light. Oh! that we had more true and noble workers in the vineyard of human life; more Wilson's in the field, and a Mrs. Andrews or a brother Bastian in every valley throughout the entire world—then the light of life would dawn upon the millions who are now in darkness; crime would soon cease; bigotry hide in shame, and old theology expire amid the rejoicings of humanity.

B. E. LITCHFIELD.

Ellicottville, N. Y., Oct. 14th, 1872.

MRS. M. J. WILCOXSON will lecture at Wichita, Kansas, until January 1st.

The advertisement of Mrs. L. A. PRESTON, in this issue, will be of interest to our readers.

R. W. FLINT, Esq., medium for answering sealed letters, has changed his office. See his advertisement.

BROTHER M. D. COWDERY gave us a call on Tuesday last, on his return from Denver, Colorado. He relates many interesting incidents, which we hope he will furnish us for publication.

CEPHAS B. LYNN will lecture in Sturgis, Michigan, during December; in Detroit during January; in Bay City, Michigan, during February. Will receive calls East or West. Permanent address Sturgis, Michigan.

THE *Religio-Philosophical Society* granted a letter of fellowship to Brother JOHN BROWN SMITH, of Philadelphia, on the first day of November, authorizing him to solemnize marriages anywhere in the United States, in due form of law.

WIDOWS' AND ORPHANS' FUND.—W. W. Kingsbury, of Towanda, Pa., donates to the widows' and orphans' fund to aid in sending this paper to that class, fifty cents. Who will follow his example?

MRS. L. A. WRIGHT.—You can write to Mrs. E. A. Blair, care of this office, remitting by post-office money order for such a painting as you may desire. She executes beautiful ones for ten dollars. She will be here in a few days.

CAPTAIN R. H. WINSLOW will lecture in Kansas City, Missouri, during the month of December. Applications for week evenings and funerals promptly attended to. Address him in care of box 1560. Will answer calls to lecture for the months of January and March.

THE HUNGRY have fed at our spiritual table for years—some have paid promptly—others, alas! Never think of the anxiety and sleepless nights we pass, thinking—thinking—where shall we get the money to pay the paper manufacturer and the busy fingers that toil on, day by day, setting up the type for each weekly issue. How much longer is this state of affairs to continue? We appeal to the consciences of those who owe us for a reply.



# Original Poetry.

## THE BLESSED SHORE.

BY E. D. BABBITT, D. M.

Home of my heart, O blessed shore!  
When shall I reach that sunlit clime,  
Whither the storms shall come no more,  
Dashing to earth the hopes of Time?

Beautiful Death! Thou gate of Life!  
When shall I die, that I may live?  
When shall I rise from earthly strife,  
Into the bliss that Heaven can give?

Seest, dear friend, that sunset sky—  
Mountains of gold and lakes of light?  
Brighter by far, the home on high,  
Fairer than aught of mortal sight.

Home of the beautiful and true!  
Birthplace of Music and of Love!  
Fountain of every glorious hue!  
Longing, I turn my thoughts above.

Dear ones are there, passed on before,  
Magnets of love in holier spheres,  
When shall we meet to part no more  
Joyous through Heaven's eternal years?

Listen! what voices do I hear?  
See! what a vision meets my sight!  
Loved ones of old are coming near,  
Dream-like, but real, clad in light!

"Brother beloved" I hear them say,  
"Sigh not too much for the heavenly birth;  
Since to men's hearts we've learned the way,  
Something of Heaven we'll bring to earth."

"Heaven is within, as well as above,  
Let to the sick and sad be given  
Ever thy heartfelt earnest love—  
Love is the diadem of Heaven."

"Fear not the world, its pomp, its sneer,  
Yield to the bigot's dictum never;  
Stand! for the angel hosts are near,  
And the Truth shall rule forever!"

"Look at yon city above so fair,  
Castles and parks and domes sublime,  
How will the grandeur of earth compare?  
What are the fleeting joys of Time?"

"Stand for the truth, and thou shalt know  
Joys at the last no tongue can tell!  
Sorrows will come, but we shall go  
Ever beside thee, so farewell."

5 Clinton Place, N. Y.

## SEWARD.

Clarum et venerabile nomen.

My soul forth from her humble hall  
Seals mute and trembling. The pall  
Of greatness gorgeously wrought with woe,  
Has passed; the wondrous wave  
Of public pageantry, solemn, and grand, and slow,  
With seemly splendor bore him to an honored grave.

Yet, O my soul, 'tis meet—'tis meet;  
Lay the soiled sandals from thy feet;  
In holy hush of twilight thoughts, draw near.  
So, bare thy brow, and stand  
With reverential love; thy friend reposes here!  
Weep o'er him softly, and strew flowers with pious hand.

What matter though the tongues of Fame,  
Adown the long years, trill his name,  
In harmonies attuned to noblest thought  
And sweetest charities;  
The grand heroic deeds his will and wisdom wrought;  
His toilful life, replete with virtuous victories?

Illustrious dead! who held thee dear,  
Fair Liberty! whose spirit's ear  
Methinks, doth listen now with glad surprise  
To note thy children's feet  
Stirring the autumn leaves; who, from the warm  
bright skies,  
Looks lovingly,—for Heaven and Earth do sometimes meet.

Look thou, O Union, sore bereft!  
What bright example has he left!  
Enwrap thee in his shining mantle—Peace;  
So shall thy sons awake  
To one fraternal handshake—feuds fraternal cease—  
One common interest all unite, from Gulf to Lake.

America! well may'st thou bring  
Thy tears—the choicest offering  
That ever graced the proudest conqueror's shrine;  
Bedew the precious soil!  
'Tis thine—the Patriot's grave—Humanity, thine,  
thine,  
His name, who lived for Freedom, Brotherhood,  
and God.

—VIDA VENTURE.

## Spiritualism in New Zealand.

We clip the following from the Otago [New Zealand] Daily Times. Spiritualism is making rapid progress there:

If there be one thing more than another upon which we pride ourselves in these Colonies, it is on keeping up with the age, and not allowing our sequestered position in the world to render us indifferent to the progress of thought and discovery. Perhaps this very desire to escape the charge of backwardness makes us almost too ready to accept any striking novelty in invention, fashion, or speculation. At any rate, the judgment passed upon Otago by an eminent caterer of public amusement is undoubtedly true of us in more senses than one: we are 'a fine people for a spree.' Whether this exceptional readiness to see and hear something new has anything to do with the progress of Spiritualism here, it is not for us to say; whether the doctrines which the Spiritualists enunciate be true or not is the business of theologians, or rather of science, and not of the press; still, we can not help surmising that the novelty and originality of the views held by the propounders of these new doctrines have a great deal to do with that success which appears to have struck terror into the Christian denominations. Those who have attentively watched the rise and progress of this new theory throughout the world, will see that it has in a remarkable way illustrated the celebrated rule laid down by a philosopher of the present day, by which he says every new idea proceeds. In the first instance, everyone says it is not true; in the second place, it is contrary to the Bible; and in the third, everyone knew it before. We in Otago seem to have arrived at the second stage at least of this progress; whether we shall ever get to the third is another matter. But it is worth remembering that within the present generation there have been geological truths which seemed so opposed to the Bible at first sight, that they were cursed as infidel from almost every pulpit, which have now won their way to acceptance amongst those whose orthodoxy is unquestioned. Is this to be the case with Spiritualism? When we remember that its most steadfast opponents are being compelled, however reluctantly, to admit that there is something in the manifestations at its seances which can not be denied as patent facts, but which need explanation, we are almost inclined to think that the existence of some communication with the unseen world will be found in the end to be as reconcilable with orthodox divinity as a partial deluge or a pre-

adamite creation. It does not follow from this that the incomprehensible jargon concerning the transmigration of souls and their ultimate progress towards the sun should form a part of that Spiritualism which is held to be founded upon fact. These and similar theoretic babblings are beyond the demonstration of science, and can not be reasonably subjected to its handling. But unless our churches are content to answer, when they are met with undeniable facts opposed to their theory, so much the worse for the facts, it would be well that they should endeavor to reconcile obvious truths with theology, and not again exhibit the lamentable unwillingness to accept new truths, which the opponents of scientific geology showed not long ago. The present position is simply this: the believers in Spiritualism say, "Here are a series of remarkable and noteworthy phenomena which we account for by assigning them to the agency of departed spirits. If you deny the existence of the phenomena, we will stand or fall, first by our success in proving to impartial men that they exist. If we succeed in this, as we think we have succeeded, we challenge you either to admit our theory of their cause, or to find some theory of your own." The challenge is a fair one; to damn truths when you can not answer them will satisfy no one now, and since Spiritualism is obviously an intrusion into the domain of theology, theologians must meet it somehow. We are far from thinking that the ministers of the various denominations here are unable or unwilling to meet the question fairly, and we certainly do not think that a platform wrangle between two rival champions is the best way of arriving at the truth. Some evidence we have already had that the churches are by no means asleep about the question; and we do not think that orthodoxy has any reason to be ashamed of its defenders. But we warn them that Spiritualism has passed the first stage of Agassiz' maxim, has ceased to be mere charlatanism, and requires to be treated with argument, and not derision. Whether indeed this new creed is a mere revulsion from the gross materialism which our pulpits tell us is the crying sin of the age, and whether as such it might not be treated as an ally instead of a foe by the older belief, is a question which will suggest itself to many. We are sure, however, that the efforts of our divines would be far better directed towards grappling with this new heresy, and the state of opinion that gives it prominence, than in harking back for ever to exploded doctrines, and urging on unrighteous legislation. Their time would be better spent thus than endeavoring by the weapons of the civil law to attach a sanctity and gravity to the Lord's day which belonged indeed to the Sabbath—an institution no more akin to Sunday than is the Hegira—but which can not be transplanted into the Christian world. It would be well to undertake the demolition of Spiritualism rather than waste time in seeking to deprive men of their personal freedom by the enactments of a Permissive Bill. It is this continual harping upon old strings, or else this rush into the economic fallacies of a compulsory abstinance, that makes many men condemn the whole teaching of religion, or what is worse for it, endeavor to confine its labors to the four walls of a church, and thus escape it altogether by their absence. Whether Spiritualism contains much or little truth—whether it can be explained by the advancing tide of scientific knowledge—whether its phenomena are due to diabolical agency, or to some as yet undiscovered power of nature—whether it can approve itself to current knowledge, or must be consigned to the limbo of witchcraft and fortune-telling—these are questions which time alone can solve. But unless we would regard it as a savage might the telegraph—as a South Sea islander might an Armstrong gun—it would be well for all who propose to teach to begin by learning.

## Unveiling the Mystery.

A venerable friend residing in Chicago, requests us to explain through the columns of the JOURNAL, the difference between the base upon which we predicate our theory, and that upon which Spiritualism rests. This we have been trying to do through various channels, for the last eighteen years, and, if unsuccessful, it has not been for the want of persistent effort in the past, and will not be in the future, whether we are on the night, or the day side of existence, till the question is settled either for or against us, by evidence that cannot be invalidated or controverted. In giving our views upon basic principles, we shall make our explanation as brief as possible, as a multiplicity of words tend to a confusion of ideas. Spiritualism, as we understand it and as taught by its leading expounders, is based upon the assumption that all things exist in two conditions, termed spirit and matter; that between these two conditions there is an impassable gulf—spirit being unchangeable, matter ever changing; spirit active, matter passive, and only moving when acted upon by spirit; and the relations of these two conditions never were and never can be changed, but each ever retains its respective individuality as spirit and matter. We believe this to be a fair statement of the base upon which Spiritualism rests. Our theory is based upon the assumption that the elementary forces termed spirit, are sexual, and the source from whence all matter is derived; that gases are a combination of these elementary forces, and fluids a combination of gases, and solids a combination of fluids—all four being different combinations of the same thing, and convertible into each other.

Now, shall we deny the connection because the fourth or first, in inverse ratio, is beyond the reach of our feeble powers of analysis? Is it any reason why we should leave a rule that is based upon the reciprocal relation of all things, and that it has ever proved its correctness as far as mankind have been able to apply it, to follow some indefensible and Utopian idea that has ever proved the grave of humanity? If so, we cannot see it, but can detect the bitter fruits it has produced in the past, and, if like causes produce like effects, will be repeated in the future. Our theory, then, is predicated on the fact that the organic law of existence is based upon the reciprocal relations of the four conditions represented by the terms solids, fluids, gas and spirit, in opposition to the supremacy of one over the other three. Are we understood? J. TINNEY.

Westfield, N. Y., Nov. 10, 1872.

## The Spiritual Resurrection.

BROTHER JONES:—Free thought with me is a glorious idea. I allow no one to entertain a higher, freer, or more liberal philosophy than I do. The independent spirit manifested by Brother Forrest is the true temper of every genuine Spiritualist. This is the ground we have occupied for fourteen years in our public lectures in Texas. Brother F. and myself now, however, differ in some things; but I'm of the opinion he mistakes my true position. I meant to say, "there can be no doubt" in the mind of the writer about the life, death and resurrection of Jesus. I am not so ignorant of history, and of men, as to think no one "doubts." Many good men seriously doubt immortality altogether. I nowhere intimated that I held to the idea that "dead men get up out of the grave, and walk about bodily, as it is claimed Jesus did."

It is probable that the use of the word "rose," by itself, has led our friend to suppose I meant a bodily or physical resurrection. Nothing can be farther from my idea of the future life. If F. has read "Old Theology Turned Up-side Down," he has found that a physical resurrection is not taught in the New Testament. The Unitarians, Universalists, and some other sects have abundantly shown that neither a physical resurrection, general judgment, nor endless hell torments are clearly taught in the New Testament. There is no more difficulty in supposing Jesus appeared in his spiritual body after his death, than that hundreds of others have done so. They are doing so every day; and at the Banner Circle the spirits have often confirmed the belief that Jesus did truly live, die, and rise again. The same information has been given me by spirit friends, and "there can be no doubt" with me; but perhaps others may not only doubt, but disbelieve.

The materialist can not believe there is any future life. Of course, he rejects all evidence pointing in that direction. I see no reason, however, why a Spiritualist should reject a spiritual manifestation of the past, since I, for one, believe in Ancient Spiritualism now more strongly than I could were I a disbeliever in the modern phase thereof. Indeed, I may say that if the departed cannot return now, I do not see how they could in olden times. If they can return now, I see no reason why they couldn't 1800 years ago, especially as we have tradition sanctioned by the present revelation that such was the case.

I see, in a late JOURNAL, that Jesus is to write his own life through a medium. After so many unsatisfactory works on "The Life of Jesus," I shall hail with favor his Autobiography through Miss Goodell.

Waco, Texas. H. C. PIERCE.

## To the Spiritualists of America.

Though only a private in the grand army which marches under the Banner of the Spiritual Republic, I have been duly commissioned by the rightful authorities, and received orders from my superior officer, whose command I dare not disobey, to sound the bugle note which calls upon every member of the corps to move forward in solid phalanx, and at once obtain the triumphant success of their popularly recognized organ, the *Banner of Light*.

Metaphor aside, I hereby make an earnest and heartfelt appeal to every Spiritualist in the land, who feels indebted to the *Banner*—where is the Spiritualist who does not?—to come forward at this juncture and assist in placing it in a position, and on a basis every way commensurate with its just claims. If but half the Spiritualists who are under sacred obligations to do such simple acts of personal justice, the omission of which invariably robs manhood and womanhood of all symmetrical strength and beauty—if but one half the Spiritualists who have been forever blessed by its ministrations, will act at once, the *Banner* will yet float proudly over the present triumphs of the Fire-God and fulfill the mission it was originally designed to achieve.

My suggestion is this: Let every one who now takes the *Banner* forthwith send their individual subscription (and all others they can obtain) for another year in advance. Such action will enable the proprietors to stand upon their feet and make more than cash returns for any and all such favors. The proposition is simple, feasible and practical. Let us all move together.

"Act—act in the living present  
Heart within, and God o'erhead."

As I stood early Sunday morning before that pile of smoldering ruins which an hour or two before was the towering and beautiful edifice wherein the *Banner* held its office, and saw on the only portion of the front wall which remained the golden sign of the "*Banner of Light*," unharmed even by smoke amid the universal debris all around, I impressively felt that it was symbolic of the yet to be fully redeemed *Banner* waving in the future, even more gloriously than in the past! May the utmost fraternity and generous rivalry exist on the part of its friends and readers to help towards its immediate fulfillment.

Geo. A. BACON.

Boston, Nov. 11th, 1872.

## Spiritualism at Michigan City.

It has been my good fortune to be permitted to attend Spiritual Social Circles at the residence of Mr. Samuel Eddy, of this city. My ideas previous to attending these circles were a mixture of "Orthodoxy, Infidelity and Materialism."

I was not certain that anything was true, and I now look back to the time previous to having the scales knocked from my eyes (by the spirits, through the mediumship of Mr. Eddy), with wonder and astonishment, that I could have been enveloped in darkness so long. It seems to me now as though any man who would go and hear Mr. Eddy for six nights, and watch him as closely as I have (to detect fraud), and go away and pronounce Spiritualism or the Philosophy of Life a humbug, must be a bigoted fool.

For the benefit of those who have not had the pleasure of witnessing these phenomena, (through the kindness of Mr. and Mrs. Eddy) I will give a short account of the same.

From three to ten persons were present on each occasion. We were seated as circumstances happened to place us without regard to order, Mr. Eddy being in a corner of the room. In from five to ten minutes he would be unconscious—entranced—and would commence to speak. The voice would be entirely changed from Mr. Eddy's natural voice, and the speech would be in some cases be preceded by a text, such as this: "As a Nation, whither are we drifting?" When the spirit would finally relinquish control, the medium would remain sound asleep, and would go through the death scene of the spirit that came when the previous one was through. Sometimes the spirit of a little child would come and talk in a voice peculiar to children. On several occasions there came the spirit of a man, who had evidently believed in a hell of brimstone and fire. He would gnash his teeth in rage at the calm and dignified remarks of those who had preceded him, and who had spoken against such absurdities. He would consign everybody to hell but himself, and he appeared to be very happy.

During all of these circles, I have heard through this medium about fifty-five or sixty different speeches, and on many different subjects, and on some occasions other persons (whose names I will not give) who could be entranced, were influenced by those who had once lived here as we do, and made themselves known to us and were recognized, telling us who they were, and from these facts we are led to the following conclusions:

1. That man is a living spirit.
2. That this spirit which comes into the world according to natural law, goes out governed entirely by natural law, and that, "Just as a man dieth, so he is."
3. That there never was such an occurrence as a miracle.
4. That this Philosophy of Modern Spiritualism is the only true one, and has always existed the same as now—subject to eternal progression.

L. S. HART.

# Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## The Relations of Humanity.—No. II.

We have briefly considered the relations of parents and children, and those of marriage. The fraternal relations are no less important to the welfare and happiness of humanity. Brothers and sisters do not understand their true relations any better than parents and children, or husbands and wives. The Fatherhood of God and the brotherhood of man are problems for the future. The best relations of humanity in the past and the present, are typical of the higher conditions which have been seen by prophets and seers. Man, divested of personal selfishness, raised to the plane of a true, noble and godlike manhood, has seen glimpses of the grand brotherhood of the future on earth and in the spheres.

A few noble reformers have endeavored to live out that brotherhood, and have been reviled and persecuted and crucified because humanity could not comprehend it, and it was a condemnation to them. The stories of David and Jonathan, of Damon and Pythias, and many an unwritten record of faithful affection, as well as the imperfect history we have of the wonderful medium of Nazareth, give us beautiful glimpses of this brotherhood.

At no period in the past, nor even in the present has the condition of the world been such that they could accept this true brotherhood. All through the ages good men and women have given evidence that such a state was not only desirable, but attainable. The innocent relations of childhood are very attractive and always will be to the good and pure.

The marriage relation, with its sacred duties in regard to the continuation of the race, may be pure and good, but, alas! it is subject to the most fearful abuses; sad indeed is the picture presented to the spiritual vision of the unfolded soul. The mass of mankind do not recognize the high and holy principles that make heaven, and have given themselves up to low and sensual passions. The sanction given by the church to the old idea that woman was made for man—that it is her duty to minister to his wants, and even to his lusts, has cursed the world and peopled it with crude, imperfect and sensual children.

Notwithstanding all these abuses and the great evils that result therefrom, we agree with our Shaker brethren, that "marriage, for the object of reproduction, is, no doubt, a primary natural law, and is generally the strongest desire, or life of the natural man"—just as "self-defense is the first law" of the natural man.

But we know that in true marriage, there is happiness and progression and the fulfillment of the laws of our being. Still we believe there are higher and holier relations of humanity—purer and more divine conditions attainable than those we have spoken of, which will be realized when, in the development of humanity into higher conditions, all its faculties are called into action upon their best and purest planes, so that in the unfoldment of the entire being, unselfish and devoted to the highest good of all men, he shall live with his brother man in a state of divine harmony and concord, each one seeking to minister to the wants of those around him. They shall all be happy and peaceful mingling together in the enjoyment of heaven's choicest blessings,—the whole atmosphere will then be filled with love, and life shall become a harmonious and beautiful condition.

How shall we attain to this true brotherhood of humanity; this high unfoldment of the divine powers and faculties implanted in our natures? Not by any outward law of compulsion, or rule made by man to govern his fellow-man, but by individual culture and the growth of all our faculties into such harmony that they shall send forth the sweet and heavenly influences that they were designed to produce.

Every soul has its aspirations after, and its experiences of these better conditions. We are all looking forward to the time when we shall be able to do these things, and to realize our ideals, and live up nearer to the divine standard that is before us in the moments of our ecstasy, and we are not ignorant of the causes which prevent the attainment of this condition, though we may feel that we can not overcome them.

The Catholic Church has in a crude form two primary truths which are of essential importance in the attainment of this desirable condition—we refer to the idea of a purgatory and the confessional. The phenomena of Spiritualism, from whence these ideas originated in the church, have proved that all souls in passing out of the chains of mortality enter into a condition which may be called purgatory, in which there is an opportunity of casting off the crudities, and outgrowing the imperfections which have accumulated around the soul. We say all enter such a state, and we have the universal testimony of thousands of spirits who have returned, to confirm this position. The general knowledge of this fact, instead of the popular notion taught by most of the churches, that he goes to a fixed condition of good or evil, will do much to elevate man and inspire him with feelings of responsibility to a law just and true and reasonable in itself. The other idea of the confessional, much abused as it may have been and made the source of great corruption, is founded in the nature of the human soul, and we confidently appeal to all mankind for a recognition of it. Our Shaker friends have, perhaps, the most correct idea upon this subject.

Each human soul feels at times, that there is some other source to whom it must confide its most secret and sacred thoughts, acknowledge its weakness, relate its triumphs, and give the evidences of its growth. This confidence constitutes one of the most sacred and holy relations which can subsist between human beings, and a responsibility which requires for its proper fulfillment, the most profound religious devotion to the highest and holiest principles. This most sacred and holy relation of humanity—this truly fraternal condition, can only be realized when man's nature is unfolded into a condition above the plane of personal selfishness, and his whole being is so expanded that it carries with it an atmosphere of peace and love, which is felt more or less by all.

The presence of such divine and holy men and women, is always a benediction. We have seen such, and felt that they carried heaven with them wherever they went. Our intercourse with spirits has brought us into communion with many such, and we perceive that in the higher walks of spirit-life, all other relations are lost in this grand, loving, fraternal union and communion, upon which are based all the labors and duties of their lives. Here, too, is realized more fully the influence of what has been called presence action. Refined and sensitive spirits, in and out of the form, perceive at once, when brought into the presence of others, what is their condition.

The influence which comes to them by this presence action, is a correct measure of each individual. Mankind are beginning to learn the lesson that they carry with them whatever they are, and not what they appear to be. This power of presence action produces not only suffering and disease, but is also a beautiful and divine means by which health, strength and peace are to be spread over the earth.

Let us learn to realize that our lives are influencing not alone ourselves, but all who come within our sphere, and that this influence is always measured by the interior reality, and not by any appearance which may be assumed. Let us strive to learn this great lesson of presence action, and know that as the world progresses into more refined and sensitive conditions, it will not only measure us more critically, but will be blessed or cursed by us in exact proportion to the purity of our lives, and the nobleness and dignity of all our actions.

In the brotherhood of man of the future, this influence will be much better understood, and the truth will be still more applicable. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—this is the true brotherhood of which, in the broadest and fullest sense, man will be free, the ascendancy of the spiritual over the physical will be so complete that love will flow forth freely to all, strengthening the weak, and leading the erring into "paths of pleasantness and peace."

Let us live and labor, then, for the good time coming, "when truth shall be proclaimed," and when the relations of humanity shall be such that love, pure and divine, shall be the guiding star,—the principle that shall lead all gently along through life's pathway, and the predominant feeling of each and all shall be to help each other in all that is good and true. Oh, glorious ideal! Bright shining star on the pathway of humanity, we look to thee, and aspire after thee earnestly, hopefully and faithfully, and feel assured that we shall not fail in the attainment thereof. Then shall the knowledge of the Lord cover the earth as the waters cover the sea, and man shall run and not be weary, and walk and not faint in well doing, and the voices of the angels, now faintly echoing over the mountain tops, will be heard sounding their beautiful anthems everywhere among men, and spirits, and mortals will move on in the glorious and eternal pathway of Progression.

## The Fire-Fiend.

Boston, the Queen City of the East, sits in ashes to-day. The news of this terrible conflagration, like that of Chicago, has been flashed over the civilized world, and we trust a like response will be made in aid of the sufferers.

The *Banner of Light*, our able cotemporary, is in the same condition now that our beloved JOURNAL was thirteen months ago.

Brother Colby sent a letter to us in Philadelphia, by the foreman of their printing office, on Tuesday, the 12th of November. Mr. Bradley came here to procure new types. He says the fire appeared to be going in another direction, and they did not feel alarmed, when, all of a sudden it changed its course, and in a short time swept over their office, 158 Washington street, in which they had a valuable stock of books and papers. Of this they were only able to save their subscription list and few valuable papers, before the insatiate monster had swallowed all up.

The press room, which was on Congress st., shared the same fate. They saved the heading of the *Banner* and a few valuable articles, but the balance was swept away as chaff before the wind. Their loss will be very heavy, on which there is some insurance, but it is not certain what amount will be realized. We know that New England enterprise will enable the firm to go right on. They will issue a paper of smaller dimensions, having borrowed types for the purpose.

We have no doubt that, in a very short time, Phoenix like, as was the JOURNAL, the *Banner* will rise more beautiful and better than ever. In the meantime, friends, we owe something to these indefatigable and enterprising men, who have labored so assiduously to present Spiritual food to the people. Let every old subscriber renew promptly, and as many new ones as can possibly do so, send on their subscriptions to William White & Co., *Banner of Light*, Boston. Send post-office orders or checks; don't risk greenbacks in letters.

We would say to our friends in this city and vicinity that we will gladly receive subscriptions and forward them.

We can not say how we were troubled while the raging fire was sweeping desolation over that beautiful city, and victims were being consumed, and how much easier we breathed when the news came that the devouring element had been stayed, and the North end of the city was not all consumed.

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# Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

### Philadelphia Circle of Light.

#### Invocation.

Oh, may the pure white flag which ever floats in the atmosphere of love, envelops you in its angelic folds of truth and peace. May you as you journey over the apparently rough ocean of life, ever be protected by the genial warmth of an undying love; ever be enabled to take the comfort that follows in the footsteps of a conscientious performance of life's duties; and may you always open your souls to receive the lessons of progress as you are brought each day nearer home.

"Shall we know each other there?" Nothing is of more vital importance than the question, "Shall we know each other there?" My dear friends, this question has been suggested by your singing the song, "Shall we know each other there." How appropriate it is to be enabled to sing it in conjunction with that other beautiful piece, "Nearer, my God, to thee"—because it brings us in such close contact with God.

What! not know each other there  
In that sweet land of bliss;  
By far more beautiful and far,  
And brighter still than this?

When we get to that beautiful world, how are we going to know our loved ones? Is there not, indeed, some trace left by which we shall recognize them? We still have one comfort to console us—we can hear from them!

What brings this God so close to you, but those blessed communications that you have been receiving—they pass over each moment of time from this world of yours, and we wait them back again from this bright home of ours. When dear friends pass to that beautiful land of the angels, how shall they speak to each other there—shall they speak in mighty tones of thunder?

No, that is not necessary—only speak in the still small voice. In the passing breeze, in every ray of sunshine, in each bud and flower, do we observe some trace of our loved ones, telling us that if a man die he shall live again, thus seeing by these truths written on the beautiful leaves of God's book of love, our own dear ones speaking to us in tones of tenderness, assuring us that they still live in God's eternal garden, whose paradise is love and whose influences we recognize by these hallowed associations.

I speak first of the Divine Alphabet of the great book of Nature; then of the little leaf or plant which speaks of dear ones gone. We see the face of loved ones by what you are pleased to term photography; but they can not smile. Come, go with me into God's great gallery of art, and I will present you the same faces. They show them in the stars on the bright firmament overhead; they exhibit them within the eye of the soul, but not to be seen with the eye of earthly life. That voice that you may hear within, is not the only one; there is another voice within that seldom speaks.

Shall we feel the embrace of those who come to us in the stillness of night after the arduous duties and labors of the day are over? Oh! these sweet endearing spirits whom we call our loved ones, are ever hovering around, to tenderly care for, and watch over, our dearest interest. The time has come when we know that these things are so, and God is nearer to you now than ever before in the dead past. Let no cloud deter you from progressing onward to the high calling of love, truth, peace and light. Shall we go into the presence of a mighty being who desires all homage and love to be given him?

No! we shall first meet our own dear friends and loved ones, instead of being ushered into the presence of a potentate who seeks all honor and power; in this way you shall see more of God by coming in contact with the associations of bright spirits and loved ones gone before. He alone can be worshiped in spirit and truth, because he is the Great Almighty—is more than a divine person! How shall you know each other? Indeed, he is one of those others. Let us take up one of that number, and determine who he is. We shall know him by the avenues through which, for countless ages, he has labored in the chemical laboratory of Nature. By an intimate knowledge of these silent processes of formation and disintegration, we obtain a far more correct view of his characteristics, than can possibly be obtained from your *Elohy Book*, because it can not give you what has been lost.

Here let me state to each individual, that you shall know each other by your fond embrace, gestures, words, actions or writing, through the channels appointed in this life, as you do in your own earth career. Is it not written, "He will give his angels charge concerning you."

When loved ones are coming from a distant land, how do we recognize them? Do we not go forth with hearts bursting with joy and gladness to meet them? Does not our pulse quicken, our step become more elastic, our spirits more buoyant and our faces all smiles, as we extend our arms to greet them, as we step aboard of the boat that so safely brought them over the wide ocean? Think you, then, that your loved ones do not come down to that beautiful boat called Death, to meet and greet you as of old? It is indeed a beautiful boat that conveys the loved ones over the Ocean of Life to their home in that bright land where the question need no longer be asked, "Shall we know our loved ones?"

#### Loved Aunt Ann

Is a respectable colored person, and comes here to tell you what I know of the immortality of the soul; is one of them colored persons who lived down south; is old aunt Ann. Are the leaves that fall off yonder tree to the ground ever destroyed? What becomes of those falling leaves? Are they not received back again to the earth to aid in pushing forward the grand work of creation? Take a piece of bread and throw it into the street gutters,—let the cows and dogs trample upon it until it is crushed and crumbles back to dust—it is then received into the bosom of that grandest of all, mother earth—she has all these plenty of room to receive all of her children and no one shall receive more land than another!

"If a man die shall he live again?" I don't like that question, because it looks as though there was no chance for the women—it is not proper when a woman die, she shall live again! The good God had to die woman so that man might be immortal—he is not immortal without her. She is as much a part of him, as the thousands of universes which revolve within us, you, and the thousands that revolve within us, I pity the persons who have not more than one soul experience within. The very thistles and lilies that grow by the wayside, may be

consumed in the fire, but the winds of heaven will waft them aloft to again pass through other soul experiences—thus proving that they are immortal.

I love to come back and work upon other souls and hearts, as the Lord works upon mine, and this is one of the many thousand proofs of the immortality of the soul. I here give the testimony of an old colored woman that your shall all know each other in that bright paradise above. I desire by speaking, to reach my own brethren and sisters in this land of yours.

#### Colie Ann Johnson.

I come to give my testimony. This is a glorious experience meeting. My name is Colie Ann Johnson. I am very happy; have succeeded, and am doing just what I like. I was born in Louisiana of respectable colored people. I don't like these people that are neither white or black because they are a lie upon humanity. I am a Humanitarian. I was no Creole.

The old Masters and Misses are both up here now. I come right in the footsteps of my aunt, and thank the Lord that there is not any more going down to Johnsonstown. There are many colored persons who desire to come and give their testimony sustaining the immortality of the soul, for the benefit of their brethren. If the Lord did all himself, and the angels did nothing, it would destroy the doctrine of the immortality of the soul. You must not think the angels have forsaken you, because they do not come to you in a tangible manner—they come in the winds!

I don't have to eat any more hoe cake. I don't have to drink any more of the stagnant waters of the old Mississippi river. Give my compliments to all in the north, south, east and west, and let them know that I am still living.

#### General Lee.

Oh! beautiful Virginia, land of care and toil, thou shalt yet rise up from a sea of fire! We are working for you. Your towns, villages and cities will see a brighter sky. I am working on, and am not weary of love's labor because I am in the garden, tilling sweet flowers for Virginia's soil. Rise up from your burning embers! No longer in midnight darkness slumber, because you have in heaven your bright spirit children, working for your welfare with loving souls. In mercy now let us join in the grand chorus, while God and the angel world remember Virginia.

We shake hands as we have never shaken them before, we shake hands around the table, and Virginia, Colorado and Pennsylvania greet each other here.

#### Prof. Hare.

And now I will take each one of you by the hand. [Shake hands.] My dear friends, you are doing a great and mighty work. Those five ministers are so glad to receive the bread of life when the medium goes to their house. The world does not know what this little circle is doing for the spread of truth. We have our hands upon the loom and will weave the cloth and bring it out satisfactory.

God bless you all.

#### Communication from Mary Phelps.

BROTHER JONES:—For over two years it has been my intention to give a synopsis of my experience with the American Association of Spiritualists. Seeing it published in the RELIGIO-PHILOSOPHICAL JOURNAL that the Convention at Troy, New York, in 1871, would discuss and inaugurate some plan for a better and higher education than then existed among the Spiritualists, I attended the same, and being a stranger to all except Mrs. Brown, the President, I thought it better to go with letters of commendation from Spiritualists here, which I did, and presented them to her, stating that, at a proper time I would like a half hour or more, to make a proposition to the Convention, in regard to the establishment of a liberal school in South-west Missouri. The time was promised. I waited patiently, thinking my time would come, until the Convention drew near its close. I again made the request of Mrs. Brown, telling her that I had a subject which I thought of great importance to lay before the Convention. Her reply was, "I will try to give you the time." The Convention closed and I was not called. But there were several hours given to Mrs. Woodhull, to read her essays.

This being my first introduction to a Convention of Spiritualists, I must confess I was disappointed and disgusted to that degree, that I thought I would enjoy my belief privately, and never spend any more time and money in attending Conventions.

In my opinion, the business for which the Convention was called, was not entered upon. A stranger dropping into the hall where the few were assembled, would have thought that it was a political gathering of roughs, especially at the closing scene, when Mrs. Woodhull was elected President of the American Association of Spiritualists. Such shouting, clapping of hands, and storming, was never heard before, except at a Methodist camp meeting. Near me stood a man so elated, that I thought he would turn a summersault. I enquired who he was, and was more surprised than ever when I was told it was Moses Hull. Having read a number of his books, I would have expected more common sense and dignity from him.

Mrs. Woodhull's Biography was freely distributed in, and out of, the Convention. It was a mystery then, and is now, how Tilton could be galled into writing such a Biography. It showed untruthfulness in almost every line. The very idea of the great orator Demosthenes looking into the American laws, and selecting the marriage law, and Mrs. Woodhull's organism to communicate his views to the world, was perfectly ridiculous; and especially having it written and read, as a school-girl would read her first essay at a school exhibition; and who could swallow and digest the seven hundred thousand dollar item, made in so short a time. If true, it must have been a swindle. I thought then, and nothing has since transpired to change my mind, that the whole Biography was a swindle, and I believe almost everyone who has read it thinks the same. Tilton must be ashamed of that wonderful production. If he is not, he should be.

I propose now to state to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, what I would have said to the Troy Convention, with an addition of two years' thought and experience, and the aid of spirit-friends, in perfecting a plan of education for my sex.

It is a settled conviction of all Spiritualists that knowledge is to be the savior of mankind, and not the blood of Christ. Where is the acquirement of this saving knowledge to begin? I think every one will answer, "with our children." Can the proper foundation be laid in sectarian schools? We, adults, who have broken the chains of orthodox teachings, know how hard the struggle has been, and many, very many, men and women who profess to be Spiritualists, still cling to the teachings of fathers, mothers, and Sunday schools, and this is the reason why they have kept their churches growing. You see them now resorting to every plan to bring children into their Sunday schools. They send out children to hire other ones to come to their Sunday schools. I said to a little girl not long since, "If your teacher tells you that God is angry with you, and has a

hell-fire to burn up children who do not get on their knees and pray to him, tell her that that is not truth, for God is love."

The little girl replied, "That is what they tell me, and I do not like to go."

Spiritualists are far behind Christians in their zeal for the education of the rising generation.

Many Spiritualists write and talk beautifully on the subject of education. There has been talking without works. Work is what we need.

Now I come to the point. I have fifteen acres of ground, with buildings to accommodate one hundred pupils, situated one and a half miles from the city of Springfield, Mo. The location is beautiful; on the summit of the Ozark mountains; pure, healthy air; abundance of water; fine fruit, and a climate not surpassed by any part of the United States.

In 1867, I opened a boarding school here for young ladies. For three years the school flourished, and was on the increase until an occurrence which I will relate took place. A young lady in the school from a distance, became acquainted with a man—a wolf in sheep's clothing—a member of the Methodist Church South. The young ladies were allowed to visit the city once a month, and spend Saturday and Sunday, when they had friends there. Miss I. was one who had that privilege. The man visited her at her friends, and often attended her to his church. A revival was going on. Miss I. was persuaded to go to the "mourner's" bench, and then to give her hand to join the church, and be baptized the following Sunday. Secrecy was enjoined upon her; I must not know what was going on, but before the time came, I was informed of it. The minister came to interview me on the subject. After much talk on his part, I told him the young lady had parents; they had placed their daughter under my charge. She must consult them, and if they wished her to join the church, I should not restrain her, but until then I should not permit her to attend his church again. The minister lost his control of temper, and said many hard things; that I was an infidel; a Spiritualist; not a proper person to have charge of a school of young girls, and that he should feel it his duty to do all that he could to arrest the evil I was doing. I had at that time fifteen poor girls—some of whom were orphans, and to whom I was giving board and tuition free, and this minister determined that these poor girls should be deprived of the comforts and blessings of an education. True to his word, he and his strikers done all they could to induce my patrons—members of his church, to take their children away. At the close of the term, the girls were taken from the school, but under protest of the pupils.

The same church has gotten up a school for young ladies, in the city of Springfield.

My teachers were members of the different churches, but excellent instructors. When they entered the school, I informed them that they could read the Bible and pray with the pupils if they wished, but it must be done in their own time. I could not permit any of the school hours devoted to those exercises, and it was very cheerfully omitted.

Being somewhat discouraged, my purse empty, and my family desirous that I should give up the school, I yielded, and rented the premises to an Episcopalian lady and her son. They made an effort to get up an Episcopal school. After two months' trial they gave it up, and the buildings have been closed since, now nearly two years.

Having been frequently solicited by many of my old patrons, and new ones, to re-open my school, I have partially promised that I would re-open, September 1st, 1873. In my former school I was single-handed and alone. I propose now to have help, and what say you, Spiritualists, Free-thinkers and Liberals—shall we inaugurate an institution here worthy of the patronage of all classes? I would not confine the course of study to children alone; there are widows and married women, too, who are longing for an education which would fit them for an independent life. We do not propose to confine our labors to an ordinary school, but one where every branch of industry, and all professions can be acquired to fit women for an equal life with men. Much is said about the ballot for women. We want education first, to fit us to use the ballot when it is granted to us.

In our school we will have a Law and Medical Department, and departments for all the trades which women can work at—agriculture, horticulture, etc.

I know by experience, that women can be good farmers, for I conducted a large farm with success for twenty years. A thorough domestic education must not be overlooked. To do this great and good work we must have men, women and money. To have this school accessible to the poor as well as to the rich, the work of the Institute must be all done by the pupils, under a competent instructor at the head of every department. By this course, the price can be so reduced, that it will cost but a trifling sum to educate hundreds.

Are there not rich men and women in our ranks, who are intending to bequeath at their demise a portion of their riches to some benevolent institution. Do not wait until the laying off of the physical garment. Begin now; do the work yourself, and then it will be well done. Had Mr. Barnes, of Indiana, in his lifetime here, done the work he left for others to do, there would have been no law-suits, and now the children for whose benefit he made the bequest, would be enjoying its blessings.

We should work whilst the day is ours, that we may carry with us to the other side of the river our good works.

I refer the readers of this article to our good brothers, E. V. Wilson and A. J. Fishback; also to our dear Sisters, M. J. Wilcoxson and Lois Waisbrooker. They have all lectured here. Will some of our able writers give their views on this subject.

MARY PHELPS.

Springfield, Mo.

#### Proposed Mass Meeting of Spiritualists.

BROTHER JONES:—As requested, I enclose you the accompanying remarks of Brother E. S. Wheeler. They speak words worth considering. They indicate a prospect that my humble remarks will have some effect. If, by the discussion of the subject am engaged in, a change can be effected in the tendencies and support of the National Association, so as to have the heart of the masses of Spiritualists beat in accord with its inspirations, my desire will be accomplished; but I believe it to be such a grave theme for any pen (much less mine) to deduct reason therefrom, to insist to-day, and has existed for several years, that I shall not importune the people. The delegated right to a voice in the Conventions of the Association is such that the Spiritualists cannot have any representation. Wherein is the good of a Spiritualist's being present without a voice? Organize in accordance with the will of the people, and we will succeed. We need organization. I strongly favor organic union among Spiritualists. It is patent that we at present have not got it.

If the spiritualists will meet *en masse*, an acceptable organization can be effected, or steps taken towards changing the constitution of the National Association, so that we can rally un-

der it. I, for one, will abide by, and support with all my heart, will and power the organization adopted by the Spiritualists in mass meeting assembled. What guarantee have we that the National Association will ever do anything for us as it stands to-day? We, of course, must judge from the past. Reasoning thus, we see but little ahead. It is folly to implore the people to attend the conventions, as at present conducted. They will not do it; therefore the power for progress must come by some other method. What, then, constitutes the best means to secure united organization? Plainly, to my mind, the mass meeting will do it. If representative men and women, from each society in the country, will assemble, we can very soon find what is the popular desire. If they will resolve upon an organization, or petition the present one to modify itself into the form they suggest, we can soon have the problem settled, and harmony established. We will either agree to agree or to disagree.

Brother Wheeler says: "If you have an open mass meeting, will not Mrs. Woodhull and Free-love be there, either in person or by attorney?"

Mrs. Woodhull will have a clear right to be there, of course, and it should be hoped she would be there. If there are any Spiritualists who are free-rovers in the sense that the world gives the term, viz—those who believe in free lust, it is to be hoped they will all be there. If we have Spiritualists who believe our good cause, or as we may term it, our religion, which has for its highest aims reformation in political government, or who are advocates of, and believers in what the world terms free-love, then I say it is high time that they should have their organization, their conventions; and we, who believe that Spiritualism has holy aims, in the development of scientific, philosophical and moral truths; that individuals may be bettered mentally, morally and spiritually, and that the world shall be given a better and purer religion, we may have our organization and conventions.

I, for one, believe our Christian brothers are wrong in attempting to insert their God in the Constitution; hence I must be consistent, and abstain from endeavoring to have my God inserted. I believe that Methodists, Presbyterians, Baptists, etc., had nothing to do as Methodists, Presbyterians, Baptists, etc., with our government. Why, then, should Spiritualists center their endeavors upon changing the constitution of our government, or creating a Spiritualistic equal rights political party?

Let us as Spiritualists, in our conventions take care of Spiritualism, and as the same persons in political conventions take care of politics.

We, as individuals, believing and knowing different from other people, can use our belief or knowledge for good, if we apply it at the right time and in the right place. We must not kill ourselves as Spiritualists by our enthusiasm in applying our truths to reformation in all the conditions of the world. We have enough to do at present, to take care of Spiritualism. When we have gained the position and power that our truths embody, then having a place in the popular heart, the reformation we seek will come spontaneously, and we will be honored and respected as a class of people, or as a church, who led the nation to higher purposes, and implanted firmer principles and induced better government.

The work of Spiritualists, therefore, I conclude, is now in the dissemination and growth of Spiritualism in its purity.

If for no other purpose than to simply have the Spiritualists together for only once in mass meeting, I am in favor of it. It will do us individually good; do our cause good, and impress the public with a better knowledge of our idea and strength.

In a call for a mass meeting, no positive idea of organization should be embodied. If, when it assembles, it shall, after mature deliberation, resolve upon an organization, or to meet again, well and good; if it shall adjourn *sine die*, well and good. Even admitting we had the best of national, state and local organizations, a mass meeting would be enjoyable—would be effective.

If there shall be a mass meeting held, I hope the Spiritualists will attend by the hundreds and thousands. It is too late for one this fall. Either next spring or fall would be the proper time. I make the following call, and ask any person so favoring to address me at Cincinnati, Ohio, to that effect. I reserve the time and place, asking opinion in reference thereto. The city most centrally located, making the best offer of hall and accommodations for boarding, will doubtless be selected as the place. The majority of signers in favor of any specified time, shall rule as to when and where the meeting shall be held.

#### CALL FOR A MASS MEETING OF THE SPIRITUALISTS OF AMERICA.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to deliberate upon the demands of organization to endeavor to eradicate public prejudice and to assert higher religious aims, do issue this, our call for a mass meeting of ALL THE SPIRITUALISTS OF AMERICA, to assemble in the city of —, in the State of —, in — hall, on —, 1873, at 10 o'clock A. M., and to continue in session for at least three days.

All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. Each person so attending will be allowed a full voice and vote in the proceedings of this meeting. Half fare rates of travel on all the railroads will without doubt be secured.

All persons, or bodies of persons attending, will please address —, so that arrangements for their entertainment, and for the meeting can be made.

Persons attending are requested to organize, if possible, in each town, city and state as delegations, and come in a body.

Let American Spiritualists come once together, and show their strength in numbers, wisdom and earnestness in the cause they have learned to love.

The signers to the call will be expected to meet as an Executive Committee the day previous to the called meeting, to arrange for the temporary organization.

Local and state societies are requested to designate one of their number to forward his or her signature in behalf of said society, thereby securing such members of the aforesaid Executive Committee as may be to them agreeable.

Yours sincerely, in behalf of progress in the work that Spiritualism demands of us.

G. W. KATES.

Cincinnati, O.

THE REASON WHY.—The immediate cause of premature fading or blanching of the hair is an obstruction of the oil vessels which afford the coloring matter. Theremote causes may be general ill health, trouble of mind, etc. Hence, in order to restore its natural color and beauty, the oil vessels must be restored to their normal condition. It is on this principle that NATURE'S HAIR RESTORATIVE is compounded, and it has proved a complete success, wherever faithfully applied. It is not a poisonous dye, consequently the effect is gradual, and in severe cases two or three bottles are necessary to produce the desired result. See advertisement.

# Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price—\$1.50.

GREENFIELD, MASS.—Joseph Beals writes.—I want very much to have E. V. Wilson come here and help me stir up the people with the truth.

NEW LONDON, MINN.—M. E. Chandler writes. Thomas Paine's Age of Reason that you sent us is doing a good work in this vicinity. It ought to be circulated through every neighborhood in the land.

ROLLA, MO.—C. B. Tripp writes.—In justice to Bro. P. R. Lawrence, permit me to say through your wide-spread and much beloved JOURNAL, that he has been in our midst, and, as a healer and speaker, he has done a good work.

SYRACUSE, N. Y.—Mary A. Clute writes.—The Potts mediums, of Harrisburg, Pa., as good as any I have met in their phase of mediumship. Their father gave me some of their paintings, executed by spirits in a room by themselves.

BIGGSVILLE, ILL.—A. J. Milliken writes.—I would like to have time, Bro. Jones, to tell you how much I approve your course; how much I love the sentiments of the JOURNAL, and how it has been a consoling companion in my afflictions. Oh! it is inestimable.

ROBERTS, ILL.—N. W. Jackson writes.—We have just heard of the "Boston calamity," and every heart is alive with sympathy for her sad affliction. I trust that it was none of God's work as some of our worthy reverends said in the case of the Chicago disaster.

MORAVIA, N. Y.—Edna Deane writes.—Many are the rich blessings bestowed upon yourself and your valuable corps of assistants by the bright spirit friends, who speak through the mediums of our household, for the grand and glorious truth, being sown broadcast through the channels of your excellent and soul-inspiring JOURNAL.

VOLO, ILL.—Robert Walker writes.—The weekly visits of the JOURNAL to me is like apples of gold—it brings to light what has been hidden for hundreds of years. The age in which we live is a soul-sealing age; and thanks be to God, angels, and Bros. Jones and Francis, the JOURNAL keeps pace with the light of the Nineteenth Century.

STARFIELD, ILL.—T. J. Moore writes.—I see it has been suggested that we issue a call for a National Convention of Spiritualists to organize, or re-organize a National Association on a good sound basis, and cut loose from the Woodhull-Cladin organization. I am decidedly in favor of the movement.

CLYDE, O.—Frances A. Tuttle writes.—Inclosed you will find remittance for two new subscribers for the JOURNAL. I think it the only paper that is true to true Spiritualism. The cause is prospering here. A. J. Fishback is engaged for our society one-half of the time for a year; the other half at Norwalk.

CHICO, CAL.—R. H. Allen writes.—The people of Chico are now favored with lectures from Mrs. Belle A. Chamberlain, a trance speaker of unusual merit. The Spiritualists of the Pacific Coast should bid her welcome, and extend to her a hearty co-operation and ample pecuniary encouragement. She is doing a good work, and doing it well. Many hearts are made glad and their minds enlightened by her angel ministry.

WRIGHT CITY, MO.—P. R. Lawrence writes.—I have just visited several points in the mining region in Southern Missouri. I find the noble JOURNAL in almost every family of Spiritualists. During my stay here I have been pleasantly entertained at the residence of Sister Mary Wild and family, where all true-hearted Spiritualists may find a home.

DIXON, CAL.—M. Allen writes.—There has been a young married woman living with her parents here on account of poor health. She had been afflicted with disease for several years, and at times was badly prostrated. After a while she was influenced by spirits and gave diagnoses of her own disease and directions for its cure, by writing with her own hand. She is now nearly well.

LOCKPORT, ILL.—Chas. H. Lisman writes.—Dr. D. P. Kayner, of St. Charles, Ill., lectured in Good Templers Hall, Sunday afternoon and evening. His afternoon subject was on the "Character and Works of the God of the Bible, and the result of believing in him and his evening discourse was, "Scenes in Spirit-Life." Both subjects were illustrated by symbolic oil paintings, made by the unrivaled Spirit Artist, Prof. H. A. Streight, of St. Charles, Ill.

LOS ANGELES, CAL.—Dr. D. Franklin writes. Last evening, Sunday 27th ult., the blessed Gospel of Spiritualism was dispensed through the good Brother, Dr. Wm. R. Joslyn, who, with his amiable lady, has been sent to us to feast this people on the "Religion of Spiritualism," which was the theme presented him. The Doctor, as you perhaps well know, is an excellent trance, inspirational speaker. At the conclusion of his address a skeptical young man proposed the following subjects for poetical improvisation: "Charity," and "Sin," and the "Age of Reason." The blending of the three subjects was masterly and complete—the very essence of heavenly inspiration.

BUCK INN, ILL.—J. H. Hand writes.—I desire to call your attention to a remarkable spirit of water near here, which the sick will cure almost any malady that is curable. A few years ago a man in New York, who was almost reduced to a skeleton by disease, was told by a person that appeared to him in a vision, that there was a spring of water near Alto, that would restore him to health. He wrote to the Postmaster inquiring about it, and received an answer that there was such a spring. He came, and in six weeks was restored to health. Several more cases might be told, but this is enough for this time. I think here is an opportunity for some person like Dr. Duke to build up a magnificent institution, either by a joint stock company or otherwise. It is a beautiful and healthy country, about one mile from the Mississippi River, and two hundred feet above it, easy of access by railroad or steamboat.

KALAMAZOO, MICH.—M. G. Vandercrook writes.—I recently heard a D. D. remark: "It is dishonorable to disbelieve the Bible." Now, in my opinion, the reverend sir is either ignorant of what the Bible contains, or he is a brazen-faced hypocrite. Is it dishonorable to disbelieve that Ahaziah was twenty-two and forty-two years old at the same time (2 Kings 8: 26—2 Chron. 23: 2); that Jehoiachin was eight and eighteen years old at the same time (2 Kings 24: 6—2 Chron. 36: 9); that Abijah came of two mothers (1 Kings 15: 2—2 Chron. 13: 2); that eight hundred thousand and five hundred thousand are the same figures as a thousand and a hundred thousand, and four hundred and seventy thousand (2 Sam. 24: 5); that God and the Devil are the same identical person (2 Sam. 24: 1—1 Chron. 21: 1); that Ahaziah was twenty years older than his father Jehoram (2 Chron. 1 Sam. 18: 27); he brutally treats prisoners (2 Sam. 12: 31); his dying words are, (speaking of Shimei) "But his hoary head bring thou down to the grave with blood" (1 Kings 2: 8—9). All this crime is right in the eyes of the Lord, and if I would escape dishonor I must believe it. Now, Bro. Jones, I had rather suffer such dishonor, than to be numbered among a clique of hypocrites, who call themselves clergy.

Spiritualism and Christianity are identical in essence; and, in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, both will endure for ever.—Robert Dale Owen.



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Science of Evil, by Joel Moody.	1.75	20
Spiritual Manifestations, by J. S. Rymer.	1.00	12
Synagma.	1.00	12
System of Nature, or Laws of the moral and Physical World, by Baron D' Holbach.	2.00	24
Starling Ghost Stories from Authentic Sources Self Contradictions of the Bible.	50	04
Spiritualism a Test of Christianity. D. W. Hull.	10	02
Safena or the Mental Constitution, by Arthur Merton.	1.00	12
The Veil, by Mrs. M. M. King.	25	02
Treatise on the intellectual, moral, and social man.	1.25	
True Love, what it is, and what it is not, by A. B. Davis.	5	02
The Question Settled, by A. J. Davis.	1.00	16
The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others; What is the Difference between them? by H. C. Wright.	25	02
The Inner Mystery, an Inspirational Poem, by Lizzie Dotson.	30	02
The Veil, by Warren Sumner Barlow.	1.25	16
Thomas Paine	2.00	24
Thomas Paine's Pilgrimage to the Spirit World Tobacco and its Effects, by H. Gibbons, M.D.	75	06
The Temple, or, Diseases of the Brain and Nerves. A. J. Davis.	1.50	20
The Yahoo, a Satirical Rhapsody	70	08
Three Plans of Salvation, proved by New Testament Selections without Comment.	10	02
The Gods, by Hon. R. J. Ingersoll.	25	02
The God Proposed, by Denton.	10	02
To-Morrow of Death.	1.75	14
Unwelcomed Child, by Henry C. Wright. Paper	35	04
Cloth.	60	08
Voice of Prayer, by Barlow.	60	08
Vestiges of Creation.	75	08
Vital Magnetic Cure.	1.50	16
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth 75 cents.	1.00	12
Volney's B. C. or, Meditations on the Revolutions of Empires, with biographical notice by Count Daru.	1.00	12
What is Right, by Wm. Denton.	10	02
What is Spiritualism, and Shall Spiritualists have a Creed? by Mrs. M. M. Child, M.D.	1.00	16
What is Right, is Right, by H. C. Wright.	10	02
Wolf in Sheep's Clothing, or God in the Constitution, by Moses Hull.	30	02
Why I Was Excommunicated from the Presbyterian Church. Prof. H. Barlow.	10	02
Year Book of Spiritualism. Cloth	1.25	20
Paper.	1.00	06

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited in making remittances for books by postal orders when practicable. If postal orders cannot be had, register your letters.

## New Advertisements.

## DISCUSSION

On the Phenomenon of

## MODERN SPIRITUALISM.

PROPOSITION: Resolved, That man lives after the death of the body in a conscious state, and communicates with the inhabitants of earth.

Affirmative. Dr. J. G. FISH.  
Negative. T. H. DUNN.

This debate is rich in historical and scientific research, containing a vast fund of information in compact style, and so brilliantly and cogently expressed that the perusal of the same fascinates and instructs the reader. Every investigator should have it; every student of the Harmonical Philosophy should carefully examine its pages, and scrutinize critically the positions of each of the disputants. Both of them are educated men, well versed in historic and scientific lore, and the knowledge that each one possessed on this subject, has been brought to light.

PRICE: 50 cents. Postage 2 cents. For sale wholesale and retail at the office of this paper.

## FOUR LECTURES

BY

## THOMAS GALES FORSTER.

- 1.—An Address on Spiritualism.
  - 2.—The Analogy between the Facts of the Bible and the facts of Modern Spiritualism.
  - 3.—Man a Religious Animal; or, the Devotional Element in Man.
  - 4.—Man a Trinity.
- These able and learned addresses were delivered by Mr. Forster in Apollo Hall, N. Y., under the auspices of the Society of Progressive Spiritualists, during the month of November.
- Price 15 cents each; postage 2 cents.

## RAILROAD TIME-TABLE.

## Arrival and Departure of Trains.

## SUMMER ARRANGEMENT.

CHICAGO, BURLINGTON & QUINCY.		
Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots.		
Leave.		Arrive.
7:30 a.m.*	Mail and Express.	4:15 p.m.
10:15 a.m.*	Pacific Fast Line.	8:15 p.m.
10:15 a.m.*	Rock Island Express.	4:15 p.m.
3:15 p.m.	Forrester Passenger.	8:15 p.m.
3:15 p.m.	Galeburg Passenger.	8:10 p.m.
4:30 p.m.	Montrose and Ottawa Pass'r.	9:35 a.m.
5:15 p.m.	Aurora Passenger.	9:35 a.m.
1:00 p.m.	Aurora Passenger, Sunday.	9:35 a.m.
10:30 p.m.	Pacific Night Express.	4:00 a.m.
ACCOMMODATION.		
11:00 a.m.*	Downer's Grove.	1:45 p.m.
1:45 p.m.*	Downer's Grove.	6:15 p.m.
6:15 p.m.*	Downer's Grove.	7:15 a.m.
6:35 a.m.*	Riverside and Hillside.	9:05 a.m.
*Ex. Saturdays. *Ex. Sundays. *Ex. Mondays.		
CHICAGO & NORTHWESTERN.		
Ticket office, 31 West Madison street.		
Depot, corner of Wells and Kinzie streets.		
Leave.		Arrive.
10:30 a.m.	Pacific Express.	8:45 p.m.
4:00 a.m.	St. Charles and Elgin Acc'n.	11:00 a.m.
4:15 p.m.	St. Charles and Elgin Acc'n.	8:45 a.m.
10:30 p.m.	Omaha Night Mail.	6:20 a.m.
FREETOWN LINE.		
Depot, corner Wells and Kinzie streets.		
Leave.		Arrive.
9:15 a.m.*	Freeport and Dubuque Pass.	8:20 p.m.
5:30 p.m.*	Junction Passenger.	8:15 a.m.
12:00 m.	Maywood Passenger.	6:45 p.m.
4:15 p.m.*	Rockford Passenger.	10:45 a.m.
6:10 p.m.*	Lombard Accommodation.	6:50 a.m.
9:15 p.m.*	Ereopert and Dubuque Pass.	7:00 a.m.
A Sunday passenger train will leave Junction at 8:45 a.m. arriving at Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15.		
MILWAUKEE DIVISION.		
Depot, corner of Canal and Kinzie streets.		
8:00 a.m.*	Milwaukee Mail.	10:10 a.m.
9:45 a.m.*	Day Express.	4:00 p.m.
11:45 a.m.*	Evanston Passenger.	1:15 p.m.
1:00 p.m.*	Highland Park Acc'n.	3:40 p.m.
4:15 p.m.*	Kenosha Acc'n.	8:00 a.m.
5:30 p.m.*	Watson and Beloit Pass.	9:35 a.m.
5:30 p.m.*	Waukegan Passenger.	8:25 a.m.
6:30 p.m.*	Waukegan Passenger.	7:55 a.m.
9:00 p.m.*	Highland Park Passenger.	6:30 a.m.
11:00 p.m.*	Milwaukee Night Exr.	6:30 a.m.
WISCONSIN DIVISION.		
Depot, corner Canal and Kinzie streets.		
9:00 a.m.*	Barringer Passenger.	5:10 p.m.
10:00 a.m.*	St. Paul and Green Bay Ex.	1:15 p.m.
3:30 p.m.*	Watson and Beloit Pass.	9:35 a.m.
9:00 p.m.*	St. Paul & Green Bay Ex.	5:30 a.m.
6:45 p.m.*	Woodstock Accommodation.	10:20 a.m.
4:15 p.m.	Barrington Accommodation.	7:45 a.m.
*Ex. Saturdays. *Ex. Sundays. *Ex. Mondays.		
H. P. STANWOOD, Ticket Agent.		
Superintendent, Gen'l Ticket Agent.		
Office, 140 North Union street.		
CHICAGO & ALTON.		
Chicago, Alton and St. Louis Through Line and Louisiana, Mo., New Short Route from Chicago to Kansas City.		
Depot and Ticket Office—Canal street, near Madison.		
Leave.		Arrive.
9:15 a.m.*	(St. Louis and Springfield Ex. via Main Line.)	8:30 p.m.
9:15 a.m.*	Kansas City Fast Ex. via Jacksonvill, Ill., and Louisiana, Mo.	8:30 p.m.
4:50 p.m.*	Wenona, Lacon & Washington Ex. (Western Division)	8:00 p.m.
4:50 p.m.*	Joliet and Beloit Ex. (St. Louis and Springfield Lightning Ex. Le and Ar via Main Line, daily, Le and Ar via Jacksonvill, Ill., and Louisiana, Mo., daily, let Ar via Jacksonvill, Ill., and Louisiana, Mo., Ill., and Louisiana	



## Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in plain talk, stating just what you mean and want, and always date your letters.

### To the Spiritualists of Illinois and Wisconsin.

The Northern Illinois Conference of Spiritualists will hold their Third Quarterly Meeting at Belvidere, Boone County, Illinois, on Friday, Saturday and Sunday, December 13th, 14th and 15th, 1872.

The Conference will be called to order on Friday, December 13th, at 2 o'clock, sharp time, in Union Hall. The Conference has secured this fine Hall, capable of seating twelve hundred people. There is attached to it a dining room, a commodious kitchen, two large ante-rooms, with all the furniture necessary to dine one hundred and twenty-five persons at once. The halls and rooms are to be warmed and lighted by the janitor, who will take care of them.

The Spiritualists of Belvidere will do all in their power to accommodate the speakers and mediums who may be present, and all others to the full extent of their ability.

Board and lodging can be obtained at the American House, for one dollar per day, and at less rates in one or two other places. Meals will be furnished at twenty-five cents each. The Conference will furnish cooks, help and meals or board in the manner and way served at St. Charles, in August last.

Brethren and sisters, let us make this quarterly meeting the best gathering ever held in Illinois. Let us excel Iowa and Minnesota in our desire to do good and to do things well.

Bring with you donations in tea, coffee, sugar, butter, cheese, bread, cakes, pies, apples, corned beef, fresh beef, chickens, turkeys, etc.; in fact, everything necessary to furnish our table, or money to purchase them with.

Bring with you blankets, comforters, buffalo robes, and such other bedding as you may need to make you comfortable, so that those who may desire to can camp, the men in the hall, the women in the large dining-rooms.

Bring with you Spiritual Songs, the harp. There will be a fine organ in the Hall. Let the musicians and sweet singers come. We would like one flute, one clarinet, a violin, bass-viol, and parties to play them.

Will Sister Parry, of Beloit, and Dr. Stillman Severance of Milwaukee, favor us by being present at our meeting. The Brothers Severance, of Milwaukee, are urgently solicited to be with us—the sisters with their great soul-thoughts, the brothers with their sweet music, to cheer us in our work of love.

All mediums are invited to be present. Tell Harry Bastian and Maud Lord to come to our help. You can do well at this Convention, both for the cause and for yourselves.

Spiritualists of Illinois and Wisconsin, come up to this Love Feast of all souls. The Angels will be there; let their mediums be on hand.

The meeting will be a mass meeting of all who wish to inculcate liberal views from the Spiritual platform. The Conference will be open to all. The Christian, the Atheist, the Deist and Adventists, as well as the Spiritualists; each speaker subject to the rules and regulations governing the Convention, and each alone responsible for what he may say.

Parties who can not attend this meeting, are anxious to further the cause, are solicited to forward donations in money, either to Hiram Bidwell, Belvidere, Illinois, or to E. V. Wilson, Lombard, Illinois, who will account to the Convention for the same.

Dr. Kayner, of St. Charles, S. S. Jones, of Chicago, the Gentle Wilson, of Lombard, Illinois, and Farmer Mary will be present. Other speakers have signified their intentions to be with us.

Come from every quarter! Come everybody! Come up to the help of humanity, for the Lord and his hosts will be there.

Banner of Light please copy.

### Our Statements Vindicated.

To the Spiritualists and Friends of Truth in Cass county, Iowa, and especially at Anita, Greeting:

You will remember a conversation that came up between one Rev. Mr. West, Universalist, and myself: 1st.—In regard to Dr. Blakely; 2nd.—In regard to Rev. J. M. Peebles, and J. O. Barrett—we averring that they were ministers of the Gospel in the Universalist Church, and that they were expelled or read out of the same on account of their Spiritualistic views; and that J. O. Barrett was a settled Universalist minister, preaching at Sycamore, Illinois, and J. M. Peebles, at Battle Creek, Michigan; that we were very well acquainted with them, and that we knew J. O. Barrett before and after his expulsion, as well as J. M. Peebles.

You remember first, that the Rev. Mr. West exhibited anger when we gave his religious views, stating, "If I was not in a public congregation, I should consider you had insulted me." Second, that when we described by him the spirit of the late Dr. Blakely, and the fact that he again exhibited anger—denying any knowledge of the man, and that, too, when two-thirds of the audience at once identified the spirit as that of Dr. Blakely, and that the Rev. West preached his funeral sermon. Third, West denied that J. O. Barrett ever preached at Sycamore, Illinois, as a settled speaker, or that he was expelled from the ministry of the Gospel by the ecclesiastical authority of the Universalist Church, for being a Spiritualist, but for other causes. Fourth, that J. M. Peebles was not, nor ever had been, a Universalist minister, but that he was a Unitarian.

You remember that we then said we would give the facts over the signatures of these men as soon as we could obtain them.

Below we present our readers with J. O. Barrett's letter; it speaks for itself. Will some one of his friends or ours, place the paper containing the proof of our statement in the hands of the Rev. Mr. West, that he may not again be guilty of such an egregious blunder. Was it wilful?

East Saginaw, Michigan, Nov. 7, 1872.

E. V. WILSON.—DEAR BROTHER:—You ask me these questions:

1. Are you personally acquainted with Rev. West, a Universalist clergyman, of Anita, Cass county, Iowa?

2. Is it true, as he avers, that you never preached as a Universalist clergyman, in Sycamore, Illinois?

3. Is it true, as he avers, that when you were excommunicated from the fellowship of the Universalist denomination, it was not for your heresy of Spiritualism?

4. Is it true, as he avers, that J. M. Peebles was never a Universalist clergyman, and was not turned out for his Spiritualism?

In answer to these questions I have to say:

1. That I do not recollect any personal acquaintance with the said Rev. West.

2. I preached in Sycamore, Ill., about a year, as pastor of the Universalist Society; went there in 1865, I think, and made that place my residence, in the main, for over three years.

3. I was ordained in Franklin Grove, Illinois. Revs. R. S. Sanborn, D. P. Livermore, and C. S. Hussey, being present.

In February, 1869, I was summoned by the State Committee of the Illinois Convention of Universalists, Rev. W. S. Ralph being Secretary, to appear before the said body in Saint Paul's Church, Chicago, and show cause why I should not be excommunicated from the fellowship of the Universalist Convention of that State, involving thence excommunication from the denomination. It being inconsistent with my business for me to obey this summons, I wrote to the committee, demanding to know on what grounds I was to be excommunicated, and that the same should be published to the world—that is, why I was excommunicated.

It was well known among the ministerial brethren of the whole country, that I was then a Spiritualist, open and avowed. For this reason, and this only, was I arraigned before the ecclesiastical tribunal. Any man who denies this, knowing the facts, tells a falsehood. But said committee, ashamed of their act, or afraid of public scorn, had not the manliness to state boldly the fact, except in a sly, implied sense—thus betraying their greater cowardice. The following was the "Bull" against me, word for word:

"And be it also known, that the said Committee having cited the Rev. J. O. Barrett to appear before them, and show cause, if any he had, why his letter of fellowship should not be withdrawn, he having ceased to use it for the purposes for which it was given, and he not appearing, his case is judged by default; and the Committee do hereby decide and declare his letter withdrawn. Be it known, that the above decision is not based upon moral causes.

Committee of Fellowship, Ordination and Discipline." W. S. RALPH, T. J. CARNEY, B. N. WILES, G. W. HIGGINS.

Accused of no misdemeanor, I was thus shown the back door of the Universalist Church, exclusively on account of being a Spiritualist.

You, Brother Wilson, will well recollect my exposure of the proceedings of said Committee, and its co-relative adjuncts; and if you think it will subserve the cause of truth and righteousness, I will re-produce it, that the interested public may judge of the moral honor and integrity and boundary of a denomination claiming to be so liberal that not a minister shall remain in it, unless he pronounce, with peculiar accent, the Shibboleth of the Winchester confession.

4. J. M. Peebles was a Universalist clergyman of many years; but being questioned and likewise pressed because of the same heresy, he withdrew his letter of fellowship. There is such a thing, you know, as an expulsion for heresy, without ecclesiastical edicts.

Yours sincerely,

J. O. BARRETT.

### Testimonial.

A. B. SEVERANCE, M. D., MILWAUKEE, WIS., DEAR SIR:—Your favor of the 19th came to hand on yesterday, and I am impelled to say that it was more than satisfactory. The accuracy of nearly all your statements therein is remarkable, and the words of cheer and advice in regard to the future are hope-inspiring. I feel more than paid for the outlay. In writing you again, Brother Severance, to satisfy some queries in my mind, my design is not to trespass on your time or labors, but if answering them should do so, charge me for it and I will remit you. When you stated that the "Magnetic Forces of my system were exhausted," you told a fact which covered nearly all my physical troubles, and which I am and have been seeking to overcome for a long time. Memphis, Mo. H. G. PITKIN.

## City Entertainments.

[For the week ending, November 23d.]

AIKEN'S THEATRE.—Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Geo. L. Fox and his great troupe "Humpty Dumpty" are meeting with continued success at Aiken's Theatre. This is the third week of this popular troupe, and still the interest does not lag.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley sole proprietor and manager. This favorite place of amusement is now favored with the first appearance of John Allen, Little Mac, Miss Alice Harrison, supported by Aiken's entire Dramatic Company, from Aiken's Theatre, when will be presented, first time in Chicago, with grand and elaborate scenery, splendid cast, original music, properties, etc., the melodramatic German sensation, written expressly for the above artists, entitled Schneider, or Dot Old House Von De Rhine.

M'VICKER'S THEATRE.—Madison street, between State and Dearborn streets. Maggie Mitchell enters upon the fourth week of her engagement, appearing as Marie, in the charming domestic drama of "The Pearl of Savoy; or A Mother's Prayer," which is superior to "Fanchon" in intensity of dramatic interest. She will be supported by Mr. Shewell as Lonstrot, and the cast also includes Messrs. Power, Lanagan, Blake, and Barron, and Mrs. Stoneall, Mrs. Blake, Mrs. Post, Miss Marble, and Miss Wellman. As is customary at M'Vicker's, the piece will be handsomely mounted.

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. After two weeks of the Black Crook, the Academy of Music has made a change and this week will offer to their patrons something more to their liking—something which at least has the merit of being new, and striking, too, according to report. Miss Charlotte Thompson will appear this week in her famous play of "One Wife," supported by the regular company, including Mr. Milton Nobles, who will make his first appearance.

MYERS' OPERA HOUSE.—Monroe street, between State and Dearborn streets. A new bill brimming over with rich burnt cork business is announced this week by the Arlington, Cotton and Kemble Minstrels at Myers' Opera House. The first part includes neat ballads by Surridge, Tyrell, and Kayne, with Arlington and Cottons plentifully interspersed and the finale of "Sports of the Arena." In the second part the talented Reynolds Brothers do their elegant silver statue clog dance and other acts; the Abyssinian Dwarf Tommy follows in an eccentric scene; then comes a new burlesque called the "Epi-zootic."

THERE will be a discussion at Wilton Centre, between D. W. Hull and Elder J. W. Burroughs, on the following propositions:—

1. Resolved, That the Bible teaches that the spirits of departed human beings communicate with the inhabitants of the world. D. W. Hull, affirmative; J. W. Burroughs, negative.

2. Resolved, That the Bible is opposed to modern Spiritualism. J. W. Burroughs, affirmative; D. W. Hull, negative.

## Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the spirit-life in Burlington, Kansas, on Sunday evening the 10th of November, 1872, SUSANNAH, the wife of W. J. La Rue, M. D.

Passed on to the summer-land in October last, BROTHER JOHN KOEN, aged 83 years. BROTHER KOEN was a consistent Spiritualist and a healer. Georgetown, Ill.

Passed to the higher life, from Otisca, Iowa Co., Mich., Oct. 17th, MELVIN J. FULKINS, aged 36 years. His sufferings were long and severe, but he bore them with patience and fortitude. Light from beyond the shining river gave him frequent glimpses of the loved ones awaiting him there.

Funeral address by the writer Mrs. L. A. Pearsall, Ill.

Passed to the spirit-life, from Binghamton, New York, Nov. 1st, 1872, Mrs. ANGELINE C. ROBERTSON, wife of Joel M. Robertson, aged 44 years.

Sister R. in religion was formerly a Methodist, but latterly an intelligent and consistent Spiritualist. The knowledge she had of this life, together with the certainty of its continued and improved existence, gave her joy and comfort even in sickness, and in view of her departure from Earth-Life, Her charge was calm, peaceful, glorious and happy.

Her funeral was attended at the North Presbyterian church in Binghamton, on the 4th inst. by a large concourse of people to whom a Spiritual discourse was given by Rev. J. H. Harter, of Auburn, N. Y.

### Special Notices.

\$5 to \$20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work in their spare moments, or all the time, than at anything else. Particulars free. Address C. Stinson & Co., Portland, Maine.

THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

Use Dr. Henry's World's Tonic and Blood Purifier.

It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordial, Buchu or Sarsaparilla. Sold by Druggists

Dr. Henry's Root and Plant Pills. Mild yet thorough—no nausea or griping—entirely vegetable—great liver remedy. Price 25 cents. Sold by Druggists.

Mrs. Whitecomb's Syrup. The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by Druggists.

HOWARD TILDEN, S. W. OGDON, ATTORNEYS AND COUNSELLORS AT LAW. No. 164 LA SALLE STREET. Room 62, Bryan Block, CHICAGO, ILL. [v13n61yr]

Mrs. L. H. PRESTON, CLAIRVOYANT AND BUSINESS MEDIUM. Will delineate character and end to intricate business matters; or, orally at 68 East Madison St. Room 16. Office hours 9 A. M. to 5 P. M. Terms, from \$2 to \$5. [v13n11trf]

## DR. DAKE'S APPOINTMENTS.

He can be consulted at his home office, 15, ELITE PARK, Chicago, on the 15th, 16th, 17th, 23rd, 24th, 25th, 28th, 29th, 30th and 31st, of each month. Chronic Complaints, identical to both sexes exclusively and successfully treated. Dr. DAKES' brilliant success stands unparalleled. Send stamp for circular.

## C. L. James' Poems.

Permeated by the liberal spirit of the social, political and religious reformation of the nineteenth century, these poems may be considered the epitome of the Spiritualistic movement.

THE COURT OF HYMN In particular has received the discerning commendation of our ablest critics, as the most vigorous, picturesque and dramatic exposition of the enormities of our social state ever put in verse. Unlike too many of his predecessors, the author writes less to destroy orthodox errors than to express the inspiration of that sublime belief which forms the essence of modern radicalism. For sale by C. L. JAMES, Alma, Wis. Postpaid for 50 cents. [v12n17lr]

## Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PRESERVED. 60 cents; \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained in this work and followed its excellent advice. Mrs. Frances Dana Gage says: "I earnestly wish that it could be read by every mother in the country." It is an invaluable work, and should have a place in every family library. HOW TO BATH, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASES. Price, paper cover, 30 cents; postage 4 cents. paper cover, 75 cents; postage 8 cents. IMPORTANT TRUTHS, BY MRS. E. P. MILLER, M.D. This little work is written in a style adapted to children's minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

## VOICE OF PRAYER.

A POEM BY W. S. BARLOW, AUTHOR OF "THE VOICES." This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody. Printed on fine tinted paper, with blue-line border. Price, 35 cents; postage 2 cents.

## Mrs. Maria M. King's Works.

THE PRINCIPLES OF NATURE, as discovered in the development and structure of the Universe; the Solar System, laws and methods of its Development; Earth History of its Development; Exposition of the Spiritual Universe. Price, \$1.75; postage, 24 cents. REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price \$1.00; postage 16 cents. SOCIAL EVILS: THEIR CAUSES AND CURE. Being a brief Discussion of the Social Status, with reference to Methods of Reform. Price 25 cents; postage 4 cents. THE SPIRITUAL PHILOSOPHY VS. DUALISM. In two Lectures. Price 35 cents; postage free. WHAT IS SPIRITUALISM? I SHALL SPIRITUALISTS HAVE A CREED? In two Lectures. Price 25 cents; postage free. GOD THE FATHER, AND MAN THE IMAGE OF GOD. In two Lectures. Price 25 cents; postage free. THE BROTHERHOOD OF MAN, and what follows from it. In two Lectures. Price 35 cents; postage free.

### New Advertisements.

## SPENCE'S

### Positive & Negative Powders.

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## A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. I had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp, it causing a smarting sensation. I continued the use of this